The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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CATHOLICS AND AGRICULTURE

WE SPOKE last week of how many encouraging signs of the development of Catholic Action were reported week by week. The work of Christianity, we remarked, however, did not receive any considerable, or adequate, attention in the secular press. For this work proceeds too quietly to attract the sort of notice which the secular press devotes, in the main, especially to sensational events. Yet in the long run many of the events which accompany the development of Catholic Action are more truly important, even in the temporal order of life, than most of the happenings upon which the secular press concentrates its attention. And, in fairness, we think we should add that perhaps even the Catholic press does not so fully appreciate the significance of certain forms of Catholic Action as it is desirable that it should. This is due to the fact that the Catholic press reflects the interests of their readers, even as the secular press reflects the things that interest their own readers, and there are a number of matters of very vital importance to Catholics which, unfortunately, most Catholics at present regard with indifference.

For example, only a small number of Catholics are awake to the importance of the rural life movement within the Church in the United States. It is therefore to be hoped that the annual meeting of the National Catholic Rural Life Conference, which met together with the National Confraternity of Christian Doctrine last week in Rochester, New York, will be widely and thoroughly publicized and do much to bring about the deep and serious attention of Catholics to this subject. This attention is urgently required if Catholicism is not to miss a great opportunity to aid in solving America's fundamental problem in the social order, namely, its agricultural problem.

The great majority of American Catholics,

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probably 80 percent of the total number, are thoroughly organized. They not only live in cities and towns, but also, for the most part, they are inhabitants of the very greatest and most congested cities—New York, Chicago, Philadelphia, Boston, Pittsburgh, Cleveland. Millions of others are congregated in milling and mining districts, utterly dependent for their livelihood upon the ups and down of industry. Moreover, they accept their situation willingly, at least in good times; and even in hard times, like the present, they do not look beyond the cities, or the mills and the mines, for deliverance from their difficulties, or alleviation of their lot.

Meanwhile, in common with all large town and city dwellers, they are doomed to extinction, so far as the perpetuance of their family life is concerned. Three or four generations of town or city life is the limit of any family's existence. Immigration having been stopped, it seems clearly evident that the Catholic population of the United States is bound to decline more or less rapidly. The Catholic birth rate is only slightly higher than that of other groups; and, as a whole, it would seem that by 1940 the population of the United States will become stationary, and, after that, it will fall off. Only a rejuvenated agrarianism appears to offer this nation an escape from such a fate. Only by the great increase of the Catholic portion of the revived rural life can the Church in this country, humanly speaking, be saved from dwindling rapidly from this time onward.

At present, the farm population have about 4,000,000 more children than any urban group of equal size. Farm families average three children whereas city families average less than two children. The growth of farm population is largely due to the inflow from the country. As Most Reverend Edwin V. O'Hara pointed out in his book, "The Church and the Country Community," it is obvious that "any religious force which is weak in the rural districts is at a serious disadvantage both in the city and the country." At the time Bishop O'Hara, then Father O'Hara, wrote his book, in 1927, Catholic city parishes were rapidly growing, as they have been doing for many years, but "thousands of our country parishes and missions have dwindled away in the process."

In 1927, when Bishop O'Hara, then the director of the Rural Life Bureau of the National Catholic Welfare Conference, wrote his study of the problem, the nation was rapidly approaching the cataclysm of 1929. It was plunging headlong into that national frenzy of speculation and overexpansion of industry which included a large part of the rural population, so that farmers treated the land as a basis for real estate or stock market dealings instead of remembering that land is the basis of a way of life, and not a mere pawn on the chessboard of speculation. And Catholic farmers as well as urban Catholics were fascinated and led astray along with their neighbors. There were, however, many Catholics who resisted the false philosophy of the pre-depression years. Bishops and priests and at least a small part of the more thoughtful laity remembered the social philosophy of the Church and labored earnestly to awaken not only their fellow Catholics but also all their fellow citizens to the grim realities of their situation. In this movement the Confraternity of Christian Doctrine and the National Rural Life Conference went hand and hand. For the task that confronted the Church was a spiritual as well as a temporal one.

Since the depression years set in, the awakening of Catholics to the truth of the peril confronting both the Church and the nation has been at least partially accomplished through the steady, persistent, well-organized work of these two groups, and the unity of purpose which binds them together. This year's joint meeting should be particularly fruitful. THE COMMONWEAL will report more fully upon the work of the conference in future issues. As we go to press with this preliminary notice, the sessions of the conference have opened, and at least one of the main principles of the Catholic rural movement has been emphasized strongly by Father Joseph M. Campbell, the president of the conference—namely, the necessity of well-planned and effective cooperation among farmers themselves, quite apart from any form of governmental assistance.

Unless the farmer succeeds in controlling his credit, the present increase in farm tenancy cannot be stopped, Father Campbell declared. "The way out for rural America is first of all to organize to control the agricultural industry," he said. "This conference has for years maintained that we must get away from highly capitalized farming, that high-priced land and lavish and costly farm equipment are closing the door of land ownership against the many and turning the ownership of the land over to the few. We have also maintained that interest rates are excessive and injurious to the case of farm ownership by the many. We have recommended, therefore, that the small or family size farm take the place of the large and highly mechanized farm. . . . We have further recommended that control of the economic order in agriculture be taken over by the rural people. We are opposed to the domination of the economic life of agriculture by forces that are outside of agriculture and have no immediate interest in it save what they can get out of it in dollars and cents. We are also opposed to government control of agriculture. The people whose living is immediately derived from it should regulate it."

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Week by Week

SECRETARY HULL'S letter to the League of Nations' coordination committee was firm and evasive, courteous and blunt, all at the same time. It reflects the actual trend of public sentiment in this nation about as accurately as a document could, stressing appreciation of what the League has done for peace as well as the American resolve to keep out of wars in other parts of the world. Naturally the two things last named are difficult to reconcile. Keeping one's own nation out of a war does not mean having served well the cause of international peace. Even from the point of view of pure "interest," the American might well wish that his government were more active in allaying disturbances which profoundly unsettle international trade; and in the light of ethical principle it is clear that since any movement sincerely interested in the prevention of war is necessarily good, failure to help it implies a moral defection. The real question is whether the League of Nations is really first of all an institution for the arbitration of disputes, or whether it is essentially a diplomatic mechanism usable by those who have the greatest power. Many of us disagree so violently in debating these queries that not a few far-sighted men have tried to create substitutes for the League, for example, the Kellogg Pact. Though it is now pitifully evident that these substitutes have failed, little doubt remains either that the League is tied to the kite of certain powerful countries. Under the circumstances, Secretary Hull's letter is inevitable. The present moment is manifestly not the time to leap from the wagon of isolation.

The Trend of Events

IN JUDGING what is afoot in Europe, one must not underestimate the atmosphere of distrust and suspicion which prevails. Nerves are jumpier than they have ever been before, not because conditions are worse but because the bases upon which the future can be predicted have been destroyed. Some powers admit that they are governed only by the concept of ruthless expediency and will strike, regardless of international conventions, wherever it pleases them to do so. Mechanized warfare likewise destroys old calculations and forces statesmen as well as military leaders to be prepared for emergencies that may arise within twenty-four hours. That is why various frontiers today look as if mobilization had already been effected. There is barbed wire in Alsatian fields; there are anti-aircraft guns in the most unexpected places, ready to fire on a few minutes' notice. Since no one knows what new inventions have been placed at the disposal of military leaders, or what changes may be expected in the monetary situation within a week, it is impossible to determine the factors with which a given nation must reckon. Accordingly Europe is clinging desperately to everything which appears to be relatively stable, and in so doing is getting more deeply involved in a complex of expedients and compromises. Since it is after all true that Mussolini is the most solid point of rest on the political terrain of the Continent, the quandaries in which he finds himself have still further unsettled an unstable world. But not all is lost as yet, and the immediate crisis may be dissipated at far lesser cost than has recently seemed probable.

The Silence of Theologians

FATHER GILLIS, writing editorially in the current *Catholic World,* raises a difficult, serious and (we do not hesitate to say) dangerous question: "If our Catholic ethics is colored by nationalism, can it still be Catholic?" He is thinking, of course, about remarks which have been made by a number of Italian clergymen in the present troubled situation; and he does not hesitate to opine that the statements in question may have been dictated by a fear of "national apostasy." The point raised is in some respects an old one. The conflict between national aspirations and Christian ethical convictions has been grave somewhere during almost every decade of modern history; and difficulties were naturally increased by the lack of a detailed and universally accepted casuistry of international relations. When is war just, and when is it unjust? The query can be answered theoretically, but a verdict in any given instance is very hard to arrive at. Suppose that the ideal were realized, and each nation appointed a group of theologians to decide in advance whether a given act of recourse to war were morally defensible. We should probably find that—despite the personal integrity of the moralists—each nation would be sustained by its own advisers. The reason is the inability of the human mind to form an objective picture of circumstances in which so strong a force as that of national sentiment is involved. Perhaps the real trouble is that all of us have failed to work hard enough to make clear the dangers of patriotic emotion. Yet all this does not impair in the least the sovereign importance of the point made by Father Gillis. The world as a whole is amazed and scandalized at the failure of Christian leaders to follow the banner of the Popes, in this matter of vital import to mankind, with lucidity and resolution. The same difficulties which beset diplomats naturally also confront the military leader, who has no way of telling what the situation may be twenty-four hours after a declaration of war; and so, though an armament race seems inevitable, conflict may be avoided for a time.

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CHICAGO must have found the convention of Townsendites decidedly interesting. It was an older America, a land passionately interested in causes and bewildered by life, which rose to pour libations of enthusiasm round the statue of an idol. The strengthening power of a sense of devotion to the right, as this was understood some decades ago, buried all doubts of the practicability of the Doctor's plan under the waters of conviction that what ought to be will be. And though the notion that every aged person can be given $200 in currency possessing any real value is demonstrably quixotic, and though the assumption that homes for the aged can be closed reveals an extraordinarily slight acquaintance with elementary social facts, there seems little doubt that Dr. Townsend is the erratic forerunner of a kind of social engineering destined to become a normal aspect of American life. We have known full well that not all people are able to care for themselves in old age, but have acted as if they were by clinging to conceptions of institutionalized care which are both inadequate and psychologically unsuited to the age. Therefore the time is surely coming when pensions will be as self-evidently necessary as wages are. The good Doctor is unwittingly preparing great masses of people, hitherto unacquainted with ideas of social insurance, with the facts. Meanwhile he is too gentle to be a menace, and too easily proved wrong to be a genuine nuisance. We think he ought to be viewed sympathetically, as being one grandfather suddenly made aware of the world in which his children's children must carry on.

Plenty for Everybody

IT IS Mr. Belloc—ever the most sagacious of travel guides—who instructs us that one of the most interesting of the many discoveries lying in wait for the open-eyed is that people of very diverse races are often very much alike. Mr. Belloc was speaking of physical resemblances—having found in some part of Africa (perhaps the part where they fed him the camel meat)—a native laborer the exact image of one of the peasant types at home in England. But there are moral parallels much more amazing than this; and one such has just developed itself (in the newspapers), one for which even Mr. Belloc, we venture, with his wealth of impressions and comparisons would be unprepared. That there should be exhibited in Southern China the same sort of scared propriety in the presence of nude statuary as Samuel Butler once found and forever immortalized in Montreal, is something no one can have foreseen. Yet so it is. Montreal put the Discus-Thrower into trousers; and Amoy, in the Flowery Kingdom, has just dressed up in organdie two undraped statues (of European make) which were causing much scandal to the townsfolk. Decorum, the high manner, the exquisite exactitudes of dignified courtesy—these one has been taught to expect of the Celestial; what is called Puritanism one has not. It is an eye-opener of the sort that tempts one to go on dreaming. Someone should draft a line to cover it, as Butler's fine refrain covers the sister incident. But not we—we are too shaken by the fear that, if we ever get to China, we may find a Blue Sunday law in force.

A Small Place, after All

UNEMPLOYMENT continues to be the greatest threat to the well-being of all of us in this country. Of course in many instances it is more than a threat; it is a bitter, long-drawn-out reality that, for those who have suffered and continue to suffer from it, darkens the awakening to every new day with a sense of the anguish of their living, rather than the opportunity. The vast work-relief program we believe was honestly conceived as a means of coming to the aid of the unemployed in the best way possible to restore them to a sense of being useful members of the national family and not just pitiful failures and outcasts. Millions are being spent, untold specific cases of help have been achieved, giving their daily bread to men, women and children on the verge of starvation, while of course inevitable bunglings due to sheer inexperience with this modern plague afflicting mankind have occurred and there have been errors of judgment and weaknesses inherent in the human material available. Criticism has been rife and it has often been difficult to distinguish the destructive, the merely mean and unworthily interested criticism, from that which honestly sought to point out dangers to be avoided. Certainly no one should lightly attack the measures being undertaken with all the difficulties there are in doing a job rather than just sitting by and talking about it; but there is apparently grave need to estimate the actualities of work-relief as compared to home-relief, or of public works as compared to the dole. Instead of 3,500,000 out of the estimated total of 10,000,000 unemployed being engaged on work relief by November 1, as the work-relief program called for, it now appears that only about 1,500,000 were to be taken care of. The simple facts, the proportions of this problem, obviously call for some adequate, and pretty immediate, adjustment. Experience here would appear to indicate that work-relief can be relied on only for a minor share in caring for the destitute. Equally important is the fact that apparently it is a hindrance rather than a help toward getting men back into normal industrial activity speedily and without waste effort.

Work or Starve?

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WHAT SERVES PEACE?

By JOHN EPPSTEIN

The following paper, written by the most distinguished of English Catholic workers for international peace, expounds a point of view which will naturally be found more than usually controversial. We present it in the hope that the grave situation which it outlines will become a matter for widespread discussion. In particular Mr. Eppstein points out that "the Holy See and Italy have been talking two different languages," and infers that much the same thing could be said from the point of view of other nations.—The Editors.

THE FLAGRANT contrast between the reckless militarism of the Italian government and the Pope's appeals for peace is a challenge to every thoughtful Catholic. When a nation of which the Catholic Church is the established religion and the Vicar of Christ the Primate, plunges forward enthusiastically to the massacre of an ill-armed African people without any apparent qualms of conscience, it is no wonder that non-Catholic observers conclude the Papacy is impotent, and the Anglican Bishop of Durham writes that "Pius XI is as much as ever the Prisoner of the Vatican."

One thing is clear: the Holy See and Italy have been talking two different languages. There is hardly a concept in common between the recent papal utterances on war and peace and the jargon of Mussolini's speeches, upon which his young troops are fed. And this crevasse between the two mentalities is not of yesterday. It has been widening ever since Fascism tightened its grip upon the education of the children. A striking tribute to the efficiency of that policy is given by a special correspondent of the London *Times* of September 5, 1935:

> These soldiers and these Black Shirts, who are now leaving for East Africa, were eight to ten years old when Fascism came into power in Italy. All their education has been molded on a particular system of ideas and principles. They have not heard words of peace. Their minds have been saturated with bellicose sentiments. While they were still boys the rifle and the machine gun were put into their hands. All their Sundays were spent in military exercises.

Such is the tragic but inevitable result of the usurpation by the totalitarian State of the rights of the Church and of parents which the Pope denounced four years ago in his outspoken encyclical, "Non abbiamo bisogno." He defined it as:

> The resolve to monopolize completely the young from their tenderest years up to manhood and womanhood, for the exclusive advantage of a party and of a régime based on an ideology, which clearly resolves itself into a true, real pagan worship of the State.

We are faced with a strange paradox. The number of Catholics in the world today is, in all probability, greater than it has ever been: never has the internal organization of the Church been more efficient, nor the means of communication between the head and the members more rapid. The head of the Church by the very nature of his office stands and must ever stand for peace: with him are the loosely allied vast bodies of Christian or semi-Christian sentiment, especially in English-speaking countries. Yet the effective power seems to be in other hands. It is the extreme nationalist, the determined militarist, who lays his mandate upon the mind of the young and directs the trend of international events.

The divorce of international relations from religion is the ingrained habit of four centuries. But there is one way at least in which we may and, in duty, must strive to lift the curse. It is by removing the abysmal ignorance of Catholics themselves concerning their own superb heritage —the tradition of the Church as the peacemaker, the friend of right reason and the guardian of justice in international life. Take Father Coughlin: here is a priest of great persuasive power and unrivalled opportunities for good. For all I know his plans for the social reconstruction of his own country may be admirable. But to the outer world, not least to thoughtful people in my country, he will be remembered for one thing: it is that he wrecked the prospects of America's adhesion to the only permanent tribunal which exists for the arbitration of international disputes.

The harm which Father Coughlin has unwittingly done to the Catholic name among a great number of God-fearing people who are profoundly attached to the cause of international justice is singularly difficult to undo. Is it possible that he has carefully considered, for instance, the joint appeal of Cardinals Gibbons, Logue and Vaughan, which they made on Easter Day, 1896, for the establishment of a permanent Court of Arbitration? Is it possible that he has read and pondered upon such a document as Cardinal Rompolla's letter to Count Mouravieff in which he gave Leo XIII's reply to the Czar's invitation to the First Hague Conference?

> The Holy See expresses the wish that in the counsels of the Powers, the principle of mediation and of arbitration may be accepted and applied in the fullest possible manner.

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Is it really the case that Father Coughlin deliberately set himself to frustrate the only practical attempt which has been made, so far as arbitration is concerned, to implement the plan which, as the foundation of peace, Benedict XV proposed to the belligerents in 1917?

> A just agreement of all for the simultaneous and reciprocal diminution of armaments; . . . next, for the setting up in the place of armies of a Court of Arbitration with its high peace-making function, subject to regulations to be agreed upon and sanctions to be determined, against the State which should refuse either to submit its international disputes to arbitration or to accept the arbitral decision.

No. It is probably more accurate as it is more charitable to assume that this powerful orator did not know or had forgotten such utterances of the Popes and of the episcopate—not to speak of the age-long tradition of the Church in favor of the rule of law in international life, of which these utterances are but the most recent expressions. And if that is true of one who has had all the advantages of a clerical training, what of the millions of Catholics who have little means of finding out for themselves the teaching of the Church on such matters?

No doubt it was the consciousness on the one hand of this lamentable fact, and on the other of the wealth of doctrine upon international ethics enshrined in the Catholic tradition, which led the Carnegie Endowment four years ago to contemplate the publication of a fully documented work of reference on that subject. It is for others to judge whether this task has been worthily accomplished. This only I will say. That if I could but pass on to my fellow Catholics a tithe of what I have been enabled to learn myself during the compilation of this book, they would be astonished at the adequacy of Catholic doctrine to meet every great problem of international relations which troubles the rulers of the world today. The ethics of war and of military service; the obligations of arbitration; the nature and implications of the natural society of nations; the rights of backward peoples; the colonial problem; the position of national minorities; international intercourse and the economic interdependence of nations; the limits of legitimate defense—these and many other acute questions of contemporary policy find their solution not only in the Church's insistent reference of all particular cases to the objective criticism of the moral law and the law of nations, but in the patient application of principles, undertaken through the ages by the Popes, Doctors, theologians, canonists and philosophers of the Catholic Church.

Take, for example, some of the major issues raised by the present Italian conflict with the League of Nations to which I have already referred. There is the problem of economic expansion. Here we have the clear teaching of Saint Augustine and Gratian that "innocuous transit" cannot rightly be denied; and the detailed conclusions of Vittoria, in the "Relectiones de Indis," that foreigners must be allowed to enter a country, to trade freely and to enjoy with the natives such benefits as are common to all. He says:

> They have a right to travel into the lands in question and sojourn there, so long as they do no harm to the natives, and the natives may not prevent them. . . . It is an apparent rule of the *jus gentium* that foreigners may carry on trade, provided they do no hurt to the citizens.

The persistent refusal of such rights might have been a grievance of Italy. But would it have been a just cause of war? Not if, as is in fact the case, there is a tribunal to which the alleged grievance could be referred. For the opportunity of arbitration or mediation, as Vasquez teaches, removes the right of war if the other party to the dispute submits to it, as did Ethiopia, and he lays down this general rule:

> Every controversy in which various opinions are held concerning a certain right ought to be settled not by might and arms, but by judgment; for it is clearly a barbarous custom to maintain that the better right to rule consists in the greater military strength.

This is the acid test for, as Génicot shows in his "Institutiones Theologicae Moralis," if a state refuses to submit to arbitration or to carry out an arbitral award, it is certainly just to proceed to war against it.

Moreover there are three overriding considerations that circumscribe the legitimacy of war even for the vindication of a grave injury. According to Vittoria:

> Since any one state is part of the world as a whole, and since especially a Christian province is part of the state, if war, is made with advantage to one province or republic but with loss to the world or to Christendom, I consider that that war would be unjust.

In the second place, even the right of defense has its limits, as the Pope has reminded Italy in a recent speech at Castelgandolfo. It is conditioned not only by the above consideration, but by the practical prospects of obtaining protection and redress even from an imperfectly organized Society of Nations. The "Conventus Theologicus Friburgensis de Bello" concludes:

> Lawful defense is understood as that complex of acts, including if need be the use of force, whereby a state supplies what is lacking on the part of the superior authority whose function it is to protect the right. . . . It can reasonably be foreseen that the case of lawful defense will become less frequent in international life the more true security has been attained by the coordinated protection of all states in common and the institution of arbitration.

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And thirdly there is the vital conclusion of Saint Alphonsus, who deals with the contention that a government may go to war if its case appears more probably right than its adversary's. This argument he completely rejects. He says:

> There is no doubt that since war generally brings in its train so many evils and so much harm to religion, to innocent people and to the honor of women, in practise it is hardly ever just if declared on probable justice only and not certain reasons.

Who could possibly maintain that Italy's military invasion of Abyssinia was certainly just? The only specific frontier incident submitted to concilation, the Walwal affair, ended in an agreed decision that no blame attached to the Abyssinian government. Every reasonable requirement for peaceful transit has been assured in a plan accepted by that country, and guaranteed by a vast association of powers. The good offices of third parties have been offered time and time again; and the detriment to Christendom and the world as a whole involved in recourse to war is now only too painfully apparent. And these damning judgments are in the present instance reinforced by the papal ruling that precisely the same rights to land and liberty reside in backward or uncivilized peoples as in the civilized. The Fascist plea that the Abyssinians are barbarians is no valid ground for conquest. It was advanced by the Spaniards in the sixteenth century to justify their ruthless annexations in Central America, and Pope Paul III wrote thus of it in 1537 to the Cardinal of Toledo:

> By our Apostolic authority we define and proclaim that the said Indians, or any other peoples who may be hereafter discovered by Catholics, although they be not Christian, must in no way be deprived of their liberty or their possessions.

In the same vein Pope Eugenius IV, writing a century before of the excesses committed in the Canaries, laid it down that the same conditions of just war apply to the relations beween advanced and primitive peoples as between organized states.

These applications of the Catholic tradition of international ethics I have made to a burning question of the hour, not with the desire of scoring debating points against the opponent of my country and of the League, but to suggest how very different would have been the course of events had the principal powers involved based their policies upon that tradition. Had the rulers and the people of Italy been steeped in the knowledge of this saving doctrine, is it possible that they would have perpetrated a new war which the Holy Father truly prophesied would be nothing else but "homicide and almost certainly suicide"? If France had been concerned to build the new international order not on fear and hatred of Germany, but on the basis of reciprocal and simultaneous disarmament, the mutual condonation of damages, the mutual restoration of the occupied areas and the freedom of trade which Benedict XV urged upon the belligerents of 1917, would she have been placed in the equivocal position which tempted Signor Mussolini to flout the right with military force? If my own country had faced its responsibilities and honored the spirit of its covenants with half the zeal it has belatedly displayed in recent months, would the embryonic organization of international society have become so weak as to invite aggression?

These are not questions to be evaded with the arguments of political opportunism. They reach right down to the conscience of the Catholic. How far have we drifted from the solid Christian foundations of society! How blindly have we acquiesced in theories of national and international statecraft that are completely at variance with the garnered wisdom of the Holy See, which Leo XIII so justly claimed to be the pillar of Christian civilization!

> This Apostolic Church it was that gathered and held together the crumbling remains of the old order of things; this was the kindly light by whose help the culture of Christian times shone far and wide; this was an anchor of safety in the fierce storms by which the human race has been convulsed; this was the sacred bond of union that linked together nations distant in region and differing in character; in short, this was a common center from which was sought instruction in faith and religion, no less than guidance for the maintenance of peace and the functions of practical life.

It may well take generations—and even ruder lessons than we are now learning—to achieve the spiritual revolution which alone will enable the vast potential power for peace which resides in the Catholic body to become an actuality. For it, it is necessary that throughout our higher education the Catholic principles of international ethics should be expounded to and assimilated by the young. It is necessary that all whose office it is to guide and instruct the souls of others should turn their backs upon the spurious standards of national and international conduct which a pagan press proclaims. They must have clearly before their eyes the true and Christian criterion which only a study of the teaching of the Popes, the great theologians and the philosophers of the past can furnish. They will find, as I have found, that with every new development in the political and economic structure of the world from post-Apostolic time to our own, the sociology of the Church has, without any change of fundamental principles, developed to meet new situations, to point the way to the realization of the tranquillity of order which is true peace. Let us use our intellects as well as our wills in the task of restoring to a torn and battered world the Peace of Christ.

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THE MYSTICAL BODY[1]

By FULTON J. SHEEN

LET IT not be thought, please, that such a spiritual doctrine as the Eucharist has no relation whatever to the problem of our day. If we have any such suspicion it is only a revelation of how far we have lost the sense of the sovereignty of God in human history. Let me go so far as to say that if Communism wishes to know the secret arsenal where we keep the arms which will crush and defeat it, we will tell it. It is in the Tabernacle: that tiny little house where Christ dwells. And if they wish to know how the Eucharist will overcome them, here is the answer. It wins its victory (1) by recognizing the value of a man, which they despise, (2) by emphasizing the primacy of brotherhood over equality, which they falsely exalt, and (3) by making sacrifice instead of class struggle the inspiration of battle.

(1) The first great advantage of the Eucharistic Life over the Communists is the value it sets upon a man. Capitalism considered every man a "hand," and hence employers were wont to speak of having 10,000 hands in the factory: the newer capitalism and Communism consider every man a "stomach" to be fed like a beast of the fields as long as he works to amass wealth for the great Capitalistic State. The Church, on the contrary, says man is neither a hand or a stomach, but a creature composed of body and soul, made unto the image and likeness of God, and destined one day like the planets to complete his orbit and return unto that same God of Love Who made him. The Church has ever insisted that mobilization must not minimize the value of a soul; and that collectivity does not make even single souls less precious. Millions may go to war wearing only a tag, hundreds of thousands may go into factories with only a number, or may swell the breadlines under the generic title of the unemployed, but for the Church each of these souls is just as precious in the sight of God as the soul of a Shakespeare or of a Washington. And why is each man precious? Because God loves him, and loves him so much that He paid an infinite price for man, namely the Blood of the Lamb slain from the beginning of the world. A man is worth something because God nourishes us like a mother nourishes her babe, with His own everlasting life. The Eucharist is the answer to the question of the value of man. However low he may sink, man is still an exile from the royal household of God, for the King has issued the command: "Call the poor, the maimed, the lame and the blind" to the banquet (Luke, xiv, 13). Or to paraphrase it: Call in the hungry tramps, the beggars sleeping under papers on park benches, the sandwich-men placarding on their broken frames the latest luxuries, the sidewalk artists awaiting the drop of a penny—the poor who are classed as dependents, the half-nourished bodies who crowd the out-patient wards of hospitals, the off-scouring of the earth, the broken earthenware of humanity—call them in, all of them! And these same souls who a moment before would have thought a breadline a Paradise, and who would have picked a crust of bread from the gutter, call them in, tell them they have an immortal soul, sit them down at the Banquet of the King, and nourish their souls with the Bread of Life and the Wine that germinates virgins. Judge them not by the clothes they wear, their accent, or their knowledge of world affairs. Give them Divine Life, for their souls have need of life as well as their bodies. Tell them they are not just men, but children of God; infuse their peasant blood with the Blood of Royalty; rejuvenate their hungry bodies with the Meat which nourishes unto life everlasting; lift them up from the slavery and serfdom of the world to the aristocracy of the family of the Trinity; let them forget for the moment their relations to the State, to the family, to society. Let them be conscious for the moment that they are men; let each soul stand naked face to face with God in a private audience with Divinity, where spirit meets spirit, so that each may rise from the tryst as a new creature conscious that he must be worth something since God loves him so!

Now let me ask you, which of these two views of man is nobler: the one which regards him as a biological entity no more than six feet tall, apt to be killed by a stroke of lightning or the fall of a tile from a roof, standing self-poised and self-centered in such a universe as this, with the finer aspirations of his soul shriveled and dried, acknowledging no God except the State which crushed his soul and absorbs his conscious; or, that same being, conscious of his own actual sinfulness, his own possible sanctity; his own actual earthliness, his own possible heavenliness; and then by an act of sacrifice which is the highest kind of daring, surrendering himself to his Lord and Maker at the Eucharistic rail, and crying out the ecstasy of joy, "I am Thine, O Lord, help me whom Thou hast made"? You know the answer. So do I. Then let us call out to those

[1] This is the concluding instalment of the address delivered by Monsignor Sheen at the Cleveland Eucharistic Congress, the first part of which was published in last week's issue.

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who are slaves of a state without soul or God, our Eucharistic Manifesto: "Communists, you have nothing to lose, but your chains."

(2) The Eucharist not only sets a value on man by making it possible for him to commune with God; it also makes it possible for man to commune with his fellow man. The first effect of the Eucharist is personal; the second effect is communal and social, in which the soul is introduced not to its Maker, God, but to his brother, in that fellowship of the saints, and organized society of spiritual units where the integrating principle is Love. My point here is to suggest how the Eucharist is the Bond of Fellowship.

An example will make it clear. What the blood plasma is to the human body, that the Eucharist is to the Mystical Body. In the human body is a lymph flowing through the blood stream, carrying a store of provisions which is tapped by each individual cell, supplying it not only with the food it needs, but repairing its waste parts. This flowing tide of substance passes by every door, displaying and offering its goods to its tiny little cells, making them all one body because all are nourished by the same food.

The Eucharist is the lymph of the Mystical Body. Like a mighty river It swells and sweeps through the Church in every part of the world, breaking its secret of salvation to every individual Catholic, whispering its wondrous message of love for the healing of wounds to this one, dipping the chalice of its wine for the increase of joy to that one, thus making them all one because nourished by the same Bread. Such is the meaning of the words of Saint Paul: "We . . . are one Body . . . all that partake of one Bread" (I Corinthians, x, 17). What a beautiful foundation for the social order, for international peace, for brotherly love; we are all one in Christ Jesus Our Lord.

Now would you know the value of the Eucharistic fellowship over Soviet comradeship or Communionism over Communism? Then recall the three words which have rung around the world since the French Revolution and which are still to be seen dimly inscribed on the public buildings of France: "Liberty, Equality and Fraternity." Which of these is first? With which shall the social order begin? Capitalism said start with "Liberty." Let a man be free to amass wealth without any interference either from the State or religion. Well, they had their liberty, which was only another word for selfishness, and it brought neither equality or fraternity. Communism, only different in name, started with equality or the development of a homogeneous jelly-like state in which all men were equal because all servants of the Capitalistic State. They have had their equality, God knows, which was another name for tyranny, and it destroyed both liberty and fraternity. The Church says both are wrong. She says you cannot start with either liberty or equality; you must start with fraternity or brotherhood. Brothers may share, but sharing does not make them brothers. That is the mistake of Communism. Thieves may share their loot, but such equality is only the equality of gangdom and not of brotherhood. The workers in a tractor factory in Russia and the O.G.P.U. are equal in the eyes of the State where there are no classes, but it is ridiculous to say they are brotherly.

There is only one way to build up a social order where men are free and equal and that is by starting with brotherhood. But there is only one way in the world to make men brothers, and that is by giving them a common Body and a common Blood. And there is only one Father in the universe Who is Good enough and Powerful enough to make us all His adopted sons, and that is the Heavenly Father Who so loved the world that He sent His Beloved Son into it to give us His Body and His Blood.

Thanks to the Eucharist, the age-long symbol of the common meal becomes the basis of the brotherhood of men and the Fatherhood of God. Just as many grains of wheat make one bread, and as many grapes of the vine one wine, so we who are many are all made one in that Bread which is the Body and that Wine which is the Blood. Once men are made brothers of Christ and sons of the Heavenly Father at the Communion rail, they are both equal and free: equal, because God loves each infinitely, and because each has a common need which God alone can supply; free, because each soul is one with Christ Who can do all things that are good, and what greater freedom is there than this! The Communists want a classless class. So does Our Lord: "For one is your master and all you are brethren" (Matthew, xxiii, 8). But this unity is achieved not by snuffing out the personality of a man for the sake of the State, but by realizing its perfection in the God for Whom he was made. The Communion rail is, for that reason, the greatest democracy on the face of the earth; it is even a greater leveller than death, for there the distinction between the rich and poor, the learned and unlearned, disappears; there the millionaire must take the paten from the common laborer, the employer must kneel at the same board as the employee, the university professor must eat the same bread as the simple Irish woman who knows only how to tell her beads. The dividing wall between nationalities is broken down and rebuilt into that spiritual Kingdom where all are one, because one Lord, one Faith, one Baptism, one Bread. Every prayer is said in the great context of that brotherhood where every selfish act of the rich and every envious deed of the poor is envisaged as a hindrance to the unity of that Body. Hence we say if you

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want to be a real Communist then be a Communicant, and bring your hearts to the anvil of Divine Life and have them all forged into unity by the Eucharistic Flames of the Sacred Heart, where we call one another not the atomic name of "Comrade," but the spiritual name of "Brother."

Finally, the Eucharist makes sacrifice the inspiration of Victory. Here we touch on another common aim of both Church and Communism, namely violence. Communism achieves its victory by violence; so do we. "The Kingdom of Heaven suffereth violence and only the violent shall bear it away" (Matthew, xi, 12). But what a difference! The violence of Communism is toward his neighbor; the violence of the Catholic is toward himself. The violence of Communism is class-struggle, mutual antagonism, fear, sabotage, hatred and malice. According to communistic morals any violence is justifiable as long as it redounds to the Proletarian State. The violence of the Catholic, on the contrary, is against himself, or a struggle against his lower passions, his baser concupiscences, his hatred, his selfishness, his egotism, his envy, in a word, anything which would stand in the way of pouring out his soul in love both to God and neighbor. He is bidden to go so far in violence to himself that, if his hand scandalizes him, he must cut it off, but he is forbidden to cut off the hand of his neighbor. Lunarcharski, the Soviet Commissar of Education, has well expressed the difference: "We hate Christianity and Christians. They preach the love of neighbors and mercy, which is contrary to our principles. Christian love is an obstacle to the development of the Revolution. We must learn how to hate, and it is only then we shall conquer the world." But hate is not our law as Our Lord told us: "You know that they who seem to rule over the Gentiles, lord it over them: and their princes have power over them. But it is not so among you: but whosoever will be the greater shall be your minister" (Mark, x, 42, 43). They say they must learn to hate; we say we must learn to love, and the only way to show love for God or neighbor is by the sacrifice of egotism and by making our dead selves a stepping-stone to higher things. Love does not mean to have, to own, to possess; it means to be had, to be owned, to be possessed. Its symbol is not the circle always circumscribed by self, but the cross with arms outstretched to embrace all humanity within its grasp.

Here we touch upon the sublimest note in the Eucharist on the Mystical Body, namely the Eucharist as a Sacrifice. The end and purpose of all Christian sacrifice we have said is to extend not the Proletarian State but the Kingdom of God on earth. But these individual sacrifices of ours must not be isolated and haphazard, for the Kingdom of God is social. Our sacrifice therefore must needs take on a corporate or social form. To this end, the Church gathers up our fragmentary sacrifices, harvests them, coalesces them, collects and masses them, and unites them with that One Great Sacrifice which is the inspiration of all sacrifice: the Sacrifice of Him Who poured out from the chalice of His Sacred Body the Blood of the world Redemption; and this union or this massing of all of our corporate sacrifices with His Sacrifice, is the Mass. The Mass then is the Sacrifice of the Mystical Body of Christ: the corporate Calvary of the world; the social Cross of the Universe, wherein human lives, escaping the thraldom of the economic and the servitude of the earthly, come to that tremendous and awful Reality with their tiny crosses and offer them up in union with the Great Cross of Christ for the salvation of the world. And then, during those most solemn moments of history, the moments of the celebration of a Mass when the Infinite enfolds the finite, the Eternal breaks into time and the Spiritual clothes itself with the material, we witness the unfolding of the three great acts in the Drama of the Prolonged Calvary.

In the first act, the Offertory, we offer our sacrifices to Christ under the symbols of bread and wine; for just as wheat becomes bread only on condition that it pass through the Calvary of a mill, and just as grapes become wine only on condition that they pass through the Gethsemane of a wine press, so too we become fit offerings for Christ on the altar only when we have done violence to our selfishness and brought ourselves and the fruits of our honest human toil and labor to the altar to be sanctified unto God.

Then in the second act of that Drama, which is the Consecration, we ask God to take us and our poor human efforts and sacrifices, our tears and sorrows, which we have offered to Him under the symbols of bread and wine, and transsubstantiate us into new creatures of God, saying unto Him: "This is my body: This is my blood. Take it, and all that goes with it. Take it as Yours; transsubstantiate me, so that like bread and wine I may no longer live unto myself, but unto Thee; let the accidents and species of my life remain, for they matter little—my name, my appearance, my vocation in life, my routine duties —but my substance, change and transform it so that it is no longer mine, but Thine; so that when I walk again with men they may say to me as the maid servant said to Peter: 'Thy speech doth discover thee [Matthew, xxvi, 73]. Thou hast been with the Galilean.'"

Finally, in the last act, the Communion, the human nature which we offered to Him, and which has now been transsubstantiated into a God-surrendered and God-centered life, completes its rhythm in communion where Love reaches its

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peak in the unity not of the flesh, but of the Spirit. In that ecstatic moment Our Lord says to us: "You give Me your Time, and I will give you My Eternity; you give Me your humanity, and I will give you My Divinity; you give Me your death, and I will give you My Life; you give Me your cross, and I will give you My Crown; you give Me your nothingness, and I will give you My All."

What lessons flow from the great Drama of Life! This lesson above all others, namely that the real way to establish the classless class is not by hatred and class-struggle, but by love and communion. Men are not called to be pessimists shouting and shrieking that life is too short, because it does not give a man a chance to finish his Five-Year Plan; they are called to be optimists rejoicing that life is long enough to complete their Eternal Plan. Souls are not so many sticks to be thrown into the great cosmic bonfire to keep it blazing for the next generation; each one is a living stone to be cut from the great quarry of humanity, and then squared and fitted into the Temple of God by the Hand of the Heavenly Architect Whose name is Love. This is the goal of life—union with God. For what doth it profit a man if he fill the world with tractors and lose his immortal soul?

Do you say that the Eucharist as a solution for world troubles is too idealistic, do you condemn it because it is impractical? Certainly it is impractical, but that is precisely why it will succeed. When a machine is half out of order any tinker can fix it, but when it has gone radically wrong, you need something more than a practical man. And so it is with the world today. It is too far gone for practical solutions. Its soul is sick! Hence to recommend economical and political remedies for our ills today is like recommending face powder for jaundice, or an alcohol rub for cancer. There is only one way left to effect social and economic reconstruction, and that is by spiritual and moral regeneration through the Eucharist and the Sacrifice of the Mass.

That is the impractical way Our Lord chose to redeem and transform the world. Extremely impractical it was to put down economical and political injustices by dying on a cross, which was the first Mass; impractical indeed it was to win a victory over the hardened hearts of men by going down to defeat, impractical indeed it was to save a selfish world by the Love which ended in the Sacrifice of the Cross. No wonder the practical-minded men and women of His day when He was unfurled as a wounded eagle on the gibbet of the Cross, came beneath it and challenged Him to come down. "Come down from your Cross of impracticality. Come down and shake dice for the garments of a God. Come down from your Cross of Love to our class struggle and our hate. Come down from your Love of God to a love of Caesar. The only man who will ever save us is the man who, in the language of our business men, has 'both feet on the ground.' But you have not both feet on the ground! You are suspended between heaven and earth, rejected by the one and abandoned by the other. Come down and we will believe." But He did not come down. And why? Because it is practical to come down; because it is human to come down; because if He came down He never would have saved us! But it is Divine to be impractical; it is Divine to hang there.

Impractical then we must be as we enter what may be the final struggle of the world; whatever kind of world order we leave to the next generation, it will not be this one, which is already crashing to ruins; the battle will be between brotherhood in Christ and comradeship in Anti-Christ. The forces are already aligning. We tonight have set down our campaign: the love of Jesus Christ in the Eucharist. They have set down theirs—hate. In the future there will be only two great capitals in the world, Moscow and Rome; only two temples, the Kremlin and St. Peter's; only two sanctuary lamps, the red flag and the red sentinel of the altar; only two tabernacles, the Red Square and the Eucharist; only two hosts, the rotted body of Lenin and Emmanuel; only two hymns, the International and the "Panis Angelicus"; but there will be only one victory, for if Christ wins, we win; and if Christ . . . Ah, but Christ can't lose!

Trees in Early November

Not all things grow more lovely as they die.
As do these trees. The misty air is chill;
Waiting for Indian Summer in the sky,
The winds are still.

The yellow maple leaves, grown weary, fall
Of their own flimsy weight by twos and threes,
Till there are hardly any leaves at all
Upon the trees.

May came in tremulous excited shoots:
Nothing could be more beautiful, we said,
Till June, with February-nourished roots,
Lifted her head.

Both are surpassed. This filament of lace,
Thin bronze and gold against the autumn sun,
Recalls an old saint's worn ecstatic face
Once gazed upon.

What can the winter bring? A sharp, austere
Etching of iron boughs—unless it be
An ice-storm; then will Paradise shine clear
On every tree.

THEODORE MAYNARD.

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GEN. SHERRILL AND THE OLYMPICS

By GEORGE N. SHUSTER

RETURNING from a week's sojourn in Germany, where he seems to have enjoyed himself immensely, Brigadier General Charles H. Sherrill issued a statement about the Olympics to which much attention has deservedly been given. The General is not a huge windbag of the illustrious Brundage type, but an upright citizen. Accordingly the remarks which follow may be described in advance as a narrative of what may happen to an upright citizen in these curious and dishevelled times.

It must be admitted, to be sure, that the General can be found guilty of a very rare and exotic candor. No spot on the vest of his mental processes but was revealed. When the International Olympic Committee, of which he is an honored member, began to be troubled by rumors that Nazis considered the code of fair play so much sausage, the General immediately betook himself to high ground and trained a pair of field-glasses on the situation. He saw (as he himself reports) that everything depended upon whether Hitler would allow at least one invitation to be sent a Jewish athlete. And after two years of zealous trench warfare and a lavish barrage of gas and shrapnel, he finally went over the top and conquered. The Nazis sent not one invitation merely, but two! It now matters not at all, the General thinks, whether these bids are actually accepted. When the Sherrill offensive finally got as far as supper with Adolf and a ride to Nuremberg, the world was safe for Brundage. I feel that seldom in military history, Caesar himself included, has a campaign been so lucidly planned and so succinctly reported.

But a soldier, alas, is seldom a diplomat, even though he have experience in Turkey and the Argentine. Though the General had routed the Nazi hordes, threats of mutiny—a veritable "stab in the back"—were heard at home. Jewish circles in particular were sullen and insubordinate. He therefore promptly sent them a noteworthy memorandum in the form of a newspaper interview. If, he declared, this talk of boycotting the Olympics because of the treatment accorded Jews in Germany were to continue, the United States would surely be flooded by a wave of anti-Semitic wrath. Let the banner of self-preservation be nailed to the mast at once! One feels that General Sherrill did not realize how gross an insult he was directing to Americans of Hebrew blood. Reading accounts of torture and oppression, of hunger and degradation, which are the daily fate of hundreds of thousands living under the Hitler lash, Jews are bidden remember that silence alone can preserve them from a like fate here.

This is hardly the place to make a case for the Jew. Most of us have felt that certain things which happened under the pressure of the Nazi situation were unfortunate—that, to be specific, emotion sometimes ruled instead of the reasonableness which alone can produce results. But if the thousand American cities where Jews foregather were ever to witness anything as shocking and shameful as the conduct General Sherrill now advocates, one might well conclude in despair that the sons of Abraham could never learn what the tradition of this nation is. Cowardice beyond compare, and hardness of heart deadlier than any that once appalled Jehovah, would be rightly attributed to a people who, lest the shadow of some far-off possible pogrom creep nearer to them, voted to overlook the outrages made into law by Hitler. I repeat:—if it is possible to insult the Jew of these United States, then General Sherrill has insulted him. Unthinkingly, to be sure. It is the essence of these perilous times that thought can so easily run away from simple truth.

According to many though not all newspapermen, the General added that an "anti-Catholic wave" was likewise impending. I shall hope that this statement is merely a reporter's blunder. For though many things can doubtless be said in criticism of American Catholics, no one has so far dared to assert that fear of banal opposition would send them racing to their dugouts. When we cease to be deeply stirred by martyrdom, when the beauty of those who suffer for justice's sake shall have lost its appeal for us, then the Catholic life which our fathers bequeathed to us will be far more extinct than any "wave" can render it. We do not condemn lightly; it is our creed to pray for every foe. But in all seriousness I say that it would have been better for us never to have known the Church—to have lived in darkness away from it—than to be guilty of the contemptible treason we are now invited to try.

Of course there is another way to look at the problem. One hears a great deal about waiting until "public opinion" is sufficiently "aroused" to bombard the world. So many "buts" and "ifs" appear to be characteristic of the German situation, for example, that it seems wise to make no decision in the matter. One finds it so easy to succumb to the heresy of belief in "progress" between bursts of speculation anent the ways of Providence and puffs of cigar smoke! It is high time to realize that "public opinion" does not

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exist, and that improvement is always the result of hard work. What lies over Catholic Germany today is the peril that the history of Tudor England may be repeated there. If within twenty years it *is* repeated, then (as is so natural in an age of close international affiliations) the reason will to a great extent have been the inaction of the outside Catholic world. Far too frequently even good men take it for granted that Germany is witnessing a second Kulturkampf and no more. As a matter of fact, a proper parallel for the Kulturkampf is the story of Saint Thomas of Canterbury; the present situation has its precursor in the time of Henry VIII.

Wherewith we approach the Olympics. THE COMMONWEAL has consistently opposed every form of economic boycott. It vigorously supported Mr. Hoover's plea for an international agreement outlawing hunger blockades in time of war, and it believes that the same attitude should govern the relations between peoples in eras of peace. Nor would we favor a boycott of the Olympics if the primary concern was to force Germany to endure "punishment" for its "sins." Much of what is said by General Sherrill and his associates is naturally incontrovertible if — and only if—the argument against the Berlin Olympics is made to rest on the theory that America has a "right and duty" to throw up its hands in unctuous horror whenever the name of Hitler is mentioned. Oviously no such right or duty exists, and very few among Jews or Christians have asserted that it does. The point against participation is another matter entirely — a matter so simple that everyone slightly above the Brundage level of intelligence ought to be able to grasp it.

I am presenting this argument here from the Catholic point of view. It can be stated so clearly and positively that no wild and shameless chatter about "communistic sympathies" will have any further meaning whatever.

First. The Berlin Olympics of 1936 are no ordinary athletic games, but are designed to reveal to the world in a grandiose way what the Third Reich has done for the adolescent male. Before Der Fuehrer came, the German youth was a consumptive esthete; since 1933, the supply of heroes with hair on the chest and frost on the brain is inexhaustible!

Second. Being what they are, the Berlin Olympics have an evident and sinister anti-Catholic purpose. It is not merely a question of the persistent violent hostility of Hitlerism to the Church —a hostility which has sent hundreds of the faithful to death or into exile; which has rendered the life of the clergy a continuous martyrdom; and which has impoverished and ruined hundreds of thousands. No—these games are to set the seal of approval upon the radically anti-Christian Nazi doctrine of youth.

Third. Since these things are true, no Catholic can share in these games, either as a participant or a supporter, without aiding and abetting an effort to destroy the Christian faith. Here is a fact which the young athlete may not grasp. But a journal like ours, knowing that fact and understanding it, would lose every right to exist if it did not throw itself heart and soul into the cause of enlightenment. We may not be able to stop the harm from being done, but the fault will not then be ours.

It remains to summarize briefly the evidence upon which this reasoning is based.

Dozens of spokesmen for Hitlerism have gone on record concerning the import of the 1936 Olympics. Dr. Goebbels, Herr von Tschammer-Osten (Reich commissioner of sports), and scores of *Gauleiter* and other worthies have reiterated two assertions: first, that millions have been expended to make this affair the most grandiose theatrical display in the history of Nazidom; second, that the object of this pageant is the glorification of National-Socialism as the up-to-date "religion of youth." This youth Hitler himself summons to his aid in the official Olympic calendar issued by the German government. It is hoped further that entertainment of the same kind that made General Sherrill forget the victims of the Papestrasse and Dachau will send hundreds of athletes back home convinced that a brown shirt and an angel's wing are synonomous. Heil Hitler! To anyone who doubts the truth of what has been said, this counsel may be given: Nazi journals are plentiful and available; see for yourself.

That the "religion of youth" expounded by Dr. Goebbels has its antithesis in the Catholic conception of life is a truism which ought to be sufficiently evident. The Church is shrewd and patient. Realizing that for a great many people anything more than attendance at Sunday Mass is out of the question, spiritual directors know that much more can be asked of some. A thoroughly modern system of religious education was therefore devised in Germany, based on the fact that training can limit itself neither to the schoolroom nor to generalities. During the years following the war, 4,000,000 young Catholics were grouped into strong and unimpeachable organizations.

This Catholic conception of youth the Nazis have attacked in several ways. One aim is to destroy all organizations and so to root out the sense of corporate fellowship. Most of the youth groups were specifically promised government protection in the Concordat. As a matter of fact, ruthless suppression has been Hitler's watchword. During 1935, even the dreams of extremists were surpassed. The July decree of General Goering forbade Catholic youth organizations in Prussia

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to indulge in anything but purely religious activity; the ministries of Bavaria, Wurtemberg and other states imposed severe penalties on those who either belonged to Catholic youth groups themselves or permitted their children so to belong; and the commander-in-chief of the secret police extended the ban on any but purely religious activities to the Reich as a whole. Therewith the Nazis abrogated by force one of the fundamental provisions of the Concordat and undid the work of more than a century of vigorous German Catholic Action.

Quite as important was the desire to ferret out every potential Catholic leader and to condemn him or her to inaction. For this reason the sport activities of the Deutsche Jugendkraft were everywhere forbidden, the object being to force every young man with athletic ability into a brown shirt. It is today impossible that any Catholic youth train for the Olympics or any similar contest save as a member of some Nazi group. Athletic effort is strictly a party function! In like manner every other form of embryo leadership has been suppressed, individuals being subjected to all conceivable indignities. I regret that time has prevented me from compiling a list of instances reported in the German press of repressive measures taken against individuals or groups. There are literally hundreds of cases.

Finally the Nazi aim has been to ignore even the elemental demands made by the Church. Nazi youth organizations are flagrantly and purely pagan. Priests and religious, lay leaders and men with a record of achievement, are grossly slandered when no peccadillo can be utilized to discredit them. For example, nothing could be more contemptible than the effort to undermine the reputation of former leaders—an effort unfortunately so successful today that even many foreign Catholics believe that the organization led by Windhorst and Hartling deserved to meet an ignominious end. The fact is, of course, that not one of the endless charges made against these men by Hitler has been substantiated; but what is a little thing like a fact when one is elected to preach, in the name of a movement which "saved the world from Bolshevism," that Christ was a reincarnation of an Atlantis prophet, that the Papacy is rooted in ancient Etruscan phallic worship, and that the Reformation was merely a flimsy prelude to the victory of Herr Rosenberg? Sunday Mass is forcibly replaced with drill and oratory; the most sacred traditions of the Catholic faith are scoffed at in word and deed, so that the sons of loyal families break their parents' hearts with manifestos of irreligion as shocking as those of Russia.

But we must be brief. It being true that the coming Olympics are designed to be a glorification of the Nazi doctrine of youth, and therewith necessarily a repudiation of the Catholic faith and the Catholic heritage, little stress need be laid upon the fact that American Catholics ought to oppose participation. I know perfectly well that a young man or woman finds it hard to renounce a chance for fame and fortune. It is certainly not I who will pooh-pooh the laurels won by the modern athlete. Just because the honor and the sacrifice are alike great, the chance to make a choice is of such critical importance.

In a life replete with chance and debate, few things are certain. But on the issue under consideration, no doubt exists. It seems to me quite incredible that the Catholic clergy of these United States will not raise their voices against this new temptation to offer incense at the altar of Baal, provided they realize in time what issues are at stake. Those of us who love Germany will hope that the truth is known before it is too late. And those of us who love the Church will remember the steadfast sons of Caesar's Rome who did not offer sacrifice.

THE FIRST AMERICAN UNIVERSITY

By JAMES J. WALSH

THE CLOSING of the University of Mexico as the result of a revolutionary movement among the students, as announced in the newspapers about the middle of September, is an item of news that should attract no little attention since the University of Mexico is the oldest on this continent. It was founded in 1551 and continued to be an important factor in Mexican life and culture until the nineteenth century when serious political disturbances and ever-recurring revolutions sadly interfered with its work for higher education. It accomplished an immense amount of good for the intellectual life in Mexico during the sixteenth, seventeenth and eighteenth centuries, among not only the white Spaniards but also many mestizos or half-breeds, and some of pure Indian blood. It is not only the oldest but one of the most important educational institutions on this continent, and so strikingly did it foster the cultivation of the mind that any comparison before the last hundred years of culture above and below the Mexican boundary would be almost absurd, so far ahead of English culture were the Spaniards.

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For a quarter of a century before the founding of the university, definitely successful efforts were made to organize education in what was then called New Spain. As Professor Edward Gaylord Bourne said in his well-known work, "Spain in America":

> Both the Crown and the Church were solicitous for education in the colonies and provisions were made for its promotion on a far greater scale than was possible or even attempted in the English colonies. The early Franciscan missionaries built a school beside each church, and in their teachings abundant use was made of signs, drawings and paintings. The native languages were reduced to writing, and in a few years Indians were learning to read and write. Pedro de Gante, a Flemish lay Brother and relative of Charles V, founded and conducted as early as the third decade of the fifteenth century in the Indian quarter in Mexico a great school attended by over a thousand Indian boys which combined instruction in the elementary and higher branches, in mechanical and fine arts. In its workshops the boys were taught to be tailors, carpenters, blacksmiths, shoemakers and painters.

It is therefore not surprising that just after the middle of the century the Spanish Crown granted a charter to the university, which was confirmed by the Pope. The second generation of Spaniards in America were thus provided with the finest opportunities for higher education. The University of Mexico was supposed to parallel the Spanish University of Salamanca, then probably the greatest institution of learning in Europe.

The university grew very rapidly. At the end of the sixteenth century there were probably more than a thousand students in attendance. Harvard, founded nearly a hundred years after the University of Mexico, grew slowly until well on in the nineteenth century. It did not achieve a hundred students until toward the end of the seventeenth century, the average graduating class down to this time numbering less than a dozen.

It might be assumed that Harvard made up in the quality of its teaching for whatever was lacking in quantity of students, as compared with the University of Mexico. As a matter of fact, both institutions maintained the tradition of the medieval universities and their curriculums were identical. At Harvard the students were supposed to come up from the Latin schools ready to talk Latin, and they were fined if they talked anything but Latin except during recreation. They continued their study of the Latin and Greek classics for the first two years of the college course, while the last two years were devoted in Harvard, just as in the University of Mexico, almost exclusively to the study of scholastic philosophy, with astronomy and mathematics. The place of scholasticism at Harvard is demonstrated beyond all doubt by the theses which the students had to defend on Commencement morning as a test for the reception of their degree of A. B. in the afternoon. These theses consisted of groups of propositions described by modern teachers of scholastic philosophy in Catholic colleges as pure scholastic formulas. The other colonial colleges, William and Mary (about 1700), Yale (early eighteenth century), Princeton, the University of Pennsylvania, King's College (now Columbia), and Brown, all founded about the middle of the eighteenth century, had these same theses. At the University of Mexico, also, they were defended in Latin in the same way, so that Harvard had no advantage over her sister institution below the Mexican boundary so far as curriculum was concerned.

As regards the good work in education accomplished by the University of Mexico, Professor Bourne in the work already quoted says:

> Not all the institutions of learning founded in Mexico in the sixteenth century can be enumerated here, but it is not too much to say that in number, range of studies, and standard of attainment by the officers, they surpassed anything existing in English America until the nineteenth century.

The best evidence of the effect of the scholarship fostered by the University of Mexico is to be found in the number of printed books issued in that country. It is sometimes said the Massachusetts Bay Psalm Book was the first book printed in America, but that was printed toward the middle of the seventeenth century, and the printing of books had begun down in Mexico more than a hundred years before. By 1600 some 300 printed items find a place in the bibliographies. Some of them are large tomes and a number of them are important contributions to science and culture. For instance, there was the first medical book published on this continent, issued in 1572, and now in the New York Public Library.

We have many of their works and Bourne proclaims them worthy products of the university:

> Mexican scholars made distinguished achievements in some branches of science, particularly medicine and surgery, but preeminently linguistics, history and anthropology. Dictionaries and grammars of the native languages and histories of the Mexican institutions are an imposing proof of their scholarly devotion and intellectual activity.

These are some of the things that we need to remind ourselves of in order to understand a little better the situation in Mexico that has developed in our day. The usual assumption that the Spaniards were backward and the Church a sadly hampering factor and that English education and civilization on this continent far surpassed that of the Mexicans is just one of those flattering unctions English Americans lay to their hearts, which are the result entirely of self-deception.

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Seven Days' Survey

The Church.—In officially inaugurating the new Vatican Observatory at Castelgandolfo recently the Holy Father declared that he was taking up again "one of the most beautiful and precious threads of the Roman Pontificate: the thread of its many centuries of relations with the science of the stars, this science that can be truly called religious in its own nature, as the human soul is naturally Christian according to the genial words of Tertullian. From no part of Creation does the invitation to prayer and adoration come more eloquently and strongly." * * * New chapters of the National Catholic Alumni Federation are now being formed in Buffalo, Cincinnati, Cleveland, Detroit, Greenwich, Kansas City, St. Louis, San Francisco and Washington. * * * A New York *Times* dispatch states that at Lima, Peru, the first National Eucharistic Congress, which closed October 27, was a scene of intense religious fervor; more than 250,000 were estimated to have received Holy Communion during the last three days. Pope Pius addressed the Congress by radio, and fervently petitioned prayers for peace. * * * The Federal Communications Commission resumed its hearings, October 24, on the application of Station WLWL of New York, operated by the Paulist Fathers, to function on full time instead of the present fifteen and a half hours a week. This station has recently inaugurated what is believed to be the first Catholic children's radio program in this country, a mission program to be broadcast the first Saturday of each month from 7:30 to 7:45 p. m., Eastern Standard Time. * * * In the Archdiocese of Mohilev and the dependent Diocese of Minsk, Russia, in 1917 there were 473 priests, 337 churches and chapels and 1,160,546 Catholics; today there are only 16 priests left. There is only one priest in all of Siberia. * * * *Filmor,* a weekly bulletin of motion picture information, which has been appearing every Thursday for the last four months, and is sponsored by the Spanish Catholic Confederation of Fathers of Families, is said to have been inspired by the American Legion of Decency campaign. * * * The annual report of the Catholic Social Guild of Great Britain shows that during the past year 200 study clubs have been at work, a number of them with priest directors. * * * Over 5,000 members of the Catholic Students' Mission Crusade paraded through Washington, D. C., October 27, in homage to Christ the King.

The Nation.—The President began conferences to thrash out recommendations for next year's federal expenditures. The regular departments will consume about the same money ($2,200,000,000). Relief costs are hard to predict, and so it is difficult to estimate how far out of line expenses and receipts will be. Assistant Secretary Tugwell said he thought the budget would balance in 1938. Secretary Perkins pointed out that during September 350,000 unemployed found jobs, the highest figure for a month in five years. The President said the dole would end on December 1. * * * Navy Day was widely celebrated. The presidential letter commended the "purpose to increase the strength of the American Navy to a degree commensurate with American needs, interests and responsibilities." The naval parley England has arranged for December will take place, all the great sea powers being present and all of them apparently determined to insist on greater strength for themselves. * * * Masters of the steel, rubber and auto industries have been definitely startled by the move of their supposedly pusillanimous plant unions to link up with all the other plant unions and thus form national company unions. * * * The Charleston speech of President Roosevelt has been interpreted as projecting the slogan of "Rising Recovery" as a major campaign item for next year's elections. His defense of a permanent AAA was similiarly received. General Johnson, with his more and more virulent attacks on the New Deal execution and on New Deal executors and with his continued and contradictory personal support of Mr. Roosevelt, is making it very difficult for political dopesters to decide from which side of the fence he will shout next year. * * * Vice-President Garner and Speaker Byrns and their traveling companions were overwhelmed by the cordiality of their reception in Japan. Emperor Hirohito received them in a European style room so that they could keep their shoes on. * * * A proposal was made in New York to establish a regular Department of Marriage and the Family to help in problems of which divorce is a symbol and culminating wrong. Since 1870, the American population has risen 300 percent, marriages, 400 percent, and divorces, 2,000 percent.

The Wide World.—Secret parleys on the crisis, with Premier Laval acting as chief engineer, led on October 23 to the announcement that Mussolini would recall one division from Libya in order to convince the British of his pacific intent in Europe The Italian government likewise requested that the enforcement of League sanctions be postponed. In London a more conciliatory tone prevailed. A profound impression was made by Winston Churchill in an address which assured the House of Commons that France's hesitation and Italy's act of aggression were caused by fear of a rearmed Germany. On October 25, the British government recalled the warship Resolute from Mediterranean waters, and announced that Italy had accepted a bid to attend the London Naval Conference, which opens on December 2. Foreign response to Secretary of State Cordell Hull's note (sent on October 26) was most unfavorable in both England and France. Mr. Hull later protested against some of the interpretations put upon his message. The next day a decidedly less optimistic view of the situation prevailed. British comment reflected the view that Mussolini's peace terms had proved unacceptable, and in Italy the anniversary of the March on Rome (October 29) was pre-

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pared for in anxious realization that the time for the application of economic sanctions against Italy was nigh at hand. Restrictions on the use of meat and some other commodities were ordered by the government. * * * In Ethiopia military operations were resumed. A column of Italian troops moved forward twelve miles to a source of water supply, meeting no effective resistance along the way. Il Duce's south army was reported to be moving forward along a wide front, though so far the emphasis has been placed upon aircraft and tank weapons. Ethiopian troops were declared ready to accept battle in the rugged mountainous country beyond Harar. That reporting is extremely difficult is proved anew by the fact that the correspondent of the United States was stoned and shot at in the streets of Harar. * * * A flurry was caused in financial circles by the weakness of the register-mark (the devalued mark issued to provide for liquidation of the funds held under the standstill agreement), which was attributed to heavy selling of Jewish properties by persons anticipating the application of the new "ghetto laws." American firms were reported to have purchased not a few Jewish-owned enterprises, some of which have been sold for a tenth of their book value. * * * Persistent rumor that Prince Starhemberg, leader of the Austrian Heimwehr, would accept an "invitation" to the throne of Austria was seen in not a few quarters as having something to do with fact. It was held that the former Austro-Hungarian states would not oppose the establishment of a monarchy in Vienna, provided the incumbent were not a member of the House of Hapsburg.

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Mexico.—The Mexican question was brought sharply forward by the Directors of the Knights of Columbus, who addressed a bitter letter to the President. Disappointed that President Roosevelt has not spoken publicly about religious persecution below the Rio Grande, as he indicated he would do immediately when he received a delegation of Knights last July 8, the directors point out that they are still awaiting a statement: "The responsibility for non-action in the past has been your responsibility. The responsibility for non-action in the future will also be your responsibility. . . . You cannot escape responsibility for throttling the Borah Resolution. You cannot escape responsibility for the endorsement given to the Mexican government and its policies by your Ambassador to that country. You cannot escape responsibility for failure and refusal to follow the long line of precedents founded upon established American principles. You cannot escape responsibility for non-action on behalf of bleeding and oppressed Mexico." * * * At almost the same time that this castigation appeared, a Joint Pastoral of the Mexican Bishops, following up the joint letter written recently to President Cardenas, was published in Mexico. In many ways the most eloquent document of the whole long controversy, this pastoral emphasizes the obligation upon Mexican Catholics to undertake with charity and self-sacrifice civic action. "They are the ones who, in their quality as citizens and by exercising their natural rights, should have remedied and ought to remedy such an ignominious situation. . . . Delay in remedy has been due in great part to the fact that civic works undertaken by groups of this character have not been indorsed or supported by many Catholics who, through a vain fear of becoming involved in some temporal difficulty, through culpable ignorance, or through lack of a vigorous faith and a sane optimism, believe they are complying with their obligations by performing some pious practises without entering fully into the civic field with that generosity and that sacrifice which the noble cause of the Christian social restoration demands." Explaining at some length hopes and principles in regard to essentially lay civic action, the bishops attest: "The episcopacy, the clergy and Catholics in general will be the most determined cooperators of the government in everything that is just and moral, but we will never accommodate ourselves to anything that implies an offense to God and disregard of our inalienable rights."

Religious News from Germany. — News that the National-Socialist movement intends to repudiate what has been termed "the new paganism" (see New York journals for the morning of October 29) may be dismissed as propaganda unadulterated. On the other hand, there is much of an encouraging kind to report from Germany. Catholic periodicals of the more serious kind are gaining many new subscribers and are attaining a rare excellence. Dr. Martin Grabmann, the historian of scholasticism, was given an honorary degree by the University of Budapest. A congress invoked at Wittenberg by the Luthergesellschaft dealt with the reform of the Lutheran liturgy, many of the speakers insisting that the central act of worship ought to be not the sermon but the Lord's Supper. Luther's intention had been, they declared, to continue to lay stress upon the sacraments. A Lutheran "high church" breviary has been published, and it is announced that a missal will appear soon. More than seventy Catholic and Protestant Old Testament scholars met in Göttingen. Though numerous differences of opinion were apparent, the authority of the Old Law was unanimously recognized as fundamental to Christianity. Ten thousand young Catholics gathered in Mainz to do honor to the new bishop; and in various cities other thousands congregated for Masses honoring Saint Michael, patron of Germany, on the first Sunday in October. The publication of religious and philosophical books has been given a new impetus. Thus, though the losses have been heavy, the gains in certain ways have likewise been extraordinary.

The Townsend Plan.—Dr. Francis E. Townsend believes the federal government should furnish every American over sixty years old with $200 a month provided they stop work and spend the money within thirty days. They think the reduction in crime and closing the charity institutions might save almost enough money to pay for it. They specifically propose "a universal transaction tax of 2 percent levied upon the business of the country," which would pay for the pensions and probably quickly wipe out the national debt. There are supposed to be between

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6,000,000 and 7,000,000 Townsend voters in the nation, mostly in the Middle and Far West. They held their first national convention in Chicago from October 24 to 27, 6,067 accredited delegates appearing and cheering. Dr. Townsend predicted that "in six months' time we shall have 80 percent of the voting strength of the nation demanding the enactment of the Townsend plan." The hope is either to force the next Congress to pass the plan or to get congressmen elected next year who will pass it when they arrive in Washington in 1937. The delegates warned each other to steer clear of embarrassing alliances with political parties; to concentrate on national elections; and to let the central committee do all the endorsing and send out all the speakers. Dr. Townsend warned that the "greatest danger is within the organization." Purity and honest idealism must be maintained. Several congressmen spoke at the meeting. Mr. A. F. Whitney, president of the powerful Brotherhood of Railway Trainmen, attended and spoke. It is said that several men with presidential bees are considering seriously the vote-getting power of the innumerable Townsend clubs.

Pure Food Purified.—"What is needed more than anything else in the United States at this time is the honest enforcement of the laws, which we have already, rather than a vast number of new laws and new methods of cure for existing evils. The food and drug and patent medicine advertising law situation is a case in point and a very vital one"—sentences taken from a pamphlet issued privately by Howard Watson Ambruster and Ursula Ambruster at Westfield, New Jersey. The evidence introduced in support of these contentions is amazing. That "representative" manufacturers have been selling poor, adulterated or mislabelled preparations with the endorsement of officials of the American Medical Association is one of the contentions made, with the help of documentary evidence. But the reader's interest is most directly awakened by exposition of the manner in which United States government authorities have interpreted their power under the Wiley Pure Food Law. The Ambruster pamphlet contends thta most of the cases which have been tried "involve offenses by companies or individuals of small importance or standing." It also argues that the Copeland Bill is a meretricious substitute for the now existing law. So far the sole endorsement the author has received is that of the medical profession in his own state.

Charles Sears Baldwin.—A room crowded with old books, to which throngs of students came, was the outward setting for Professor Charles Sears Baldwin's life as most of us saw it. But in reality he knew, as few in any age can, the wide dominions of scholarship in which one time is easily within reach of another and in which places far apart are brought together by a magisterial imagination. A deep interest in the Middle Ages, several aspects of which he discussed in COMMONWEAL papers the beauty of which is pleasant to remember, encouraged a natural concern with religion; and in the last years of his life he became quietly a convert to the Catholic faith. This fact he kept modestly to himself, liking to say that the life of certain Catholic students had made a deep impression upon him by its simple unobtrusiveness. Professor Baldwin's specialty was rhetoric, in both its practical and its historical aspects. Sometimes he himself published a purely scholarly monograph, as for example "The Inflections and the Syntax of the Morte d'Arthur of Sir Thomas Malory"; but he strove very particularly to make the chief facts about the science of rhetoric available to large numbers of students and teachers. Volumes such as "Mediaeval Rhetoric and Poetic" and "Three Mediaeval Centuries of Literature in England" served this purpose admirably. He was a real friend to many, and among them the editors of THE COMMONWEAL were kindly numbered long before Dr. Baldwin's entry into the Church had taken place. Born in New York on March 21, 1867, he died on October 23, 1935. During 1911 he joined the faculty of Columbia University with the rank of professor.

Agitation.—A recent incendiary bombing in New York brought home specific details of this form of industrial guerilla warfare that as a rule we know about only at second hand from reading the newspapers, as do most of the peaceable people of the country. A waiters' strike had been in progress. The merits of it were confused; the proprietor of the restaurant said that a "stool pigeon" for a Left-wing union had been dismissed for causing trouble which threatened to put the restaurant out of business and throw all of its employees out of work. Union representatives said that wages were inadequate and that the employees "were being put on the spot" as regards their right to collective bargaining by the threat of the disturbed labor market resulting from so much unemployment. The incendiary bombs were thrown through broken panes of the restaurant on its ground floor and second floor in the middle of the night. Modern implements of this kind of warfare are not the old handmade and uncertain things they used to be. The incendiary bombs develop such a terrific heat that water and chemicals will not extinguish them. Before the fire department could arrive, the two floors were gutted and floors above injured. To further complicate the situation, there are rumors which have to be run down, and there is scant evidence to go on, that the owner of the place, failing because of the industrial troubles, himself suborned the outrage. It is problems of this kind which the Bureau of Investigation of the United States Department of Justice has to untangle day after day, without "rough-stuff" and against all conceivable odds of human ingenuity to throw them off the scent and thwart the simplest kind of justice and social order.

Spanish Stavisky.—A registered letter sent by a Mexican, Daniel Straus, from The Hague (in which city Straus could not be found after the letter was received) to President Zamora of Spain has placed the Radical Center party of Alejandro Lerroux in a difficult position. Straus claims to have paid 2,000,000 pesetas in bribes to members of that party for gambling concessions in Spain.

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He would like to get 500,000 pesetas back now, he says, because he lost that through the sudden closing of his games in San Sebastian and Formentor. A special parliamentary commission made up of members of all parties investigated the scandal and recommended to a special session of the Cortes on October 28 that action be taken against seven members of the Radical party. Of these, three are deputies, one is a nephew of Lerroux, one the mayor of Barcelona and one the son of the novelist, Ibañez. From here it is impossible to judge how much the scandal is a political plot, as is claimed by Foreign Minister Lerroux. His opposition insists that the Straus letter, which reached Madrid on September 16, is the real cause of the resignation of the Lerroux government on September 18 and the formation of the Chapaprieta government. The present government, based on an alignment of the Radicals with Gil Robles's Catholics, is definitely menaced but will probably stand because its resignation would bring a demand for a general election, not desired now by the majority. The Left press, which has been attacking the Radicals bitterly lately for their collaboration with Gil Robles, is now defending them because the extreme Right, the monarchists, are trying to make capital out of the scandal by indicating it is in the essence of a corrupt republican régime. These monarchists are trying to force the moderate Catholics (republicans) to break utterly with the Radicals.

The Toll of the Road.—Although the steady, unabated rise of automobile fatalities throughout the nation has been brought to the attention of the public through press and radio with increasing intensity in recent weeks, a comprehensive remedial program has been lacking. This problem was the chief concern of the Eastern Conference of Motor Vehicle Administrators held in New York, October 24 and 25. These representatives of fifteen states and the Canadian provinces of Ontario and Quebec discussed a number of potential solutions. Dr. David Kaliski, of the coordinating committee of the Medical Societies of Metropolitan Counties, suggested that all applicants for drivers' licenses should undergo both medical and psychiatric tests and that all drivers should be reexamined every five years up to the age of 55 or 60; after that these mandatory examinations would be required every year. Charles A. Harnett, New York State Commissioner for Motor Vehicles, advocated compulsory insurance as a remedy. John E. Long, past-president of the National Safety Council, recommended an eight-point program to curb the mounting toll of serious motor accidents. The design and equipment of cars should be improved; vehicles should be inspected at regular intervals; safer roads should be built and present highways maintained under safe driving conditions; traffic rules and requirements for drivers' licenses should be made uniform throughout the United States; enforcement of these regulations should be strict and impartial; there should be adequate highway patrols; a more intensive educational program for both children and adults should be inaugurated; a state-wide safety program similar to that of Minnesota should be adopted everywhere.

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The AAA Victory.—As we go to press, the vote of the nation's 4,500,000 corn-hog producers stands at 650,329 to 105,135 in favor of the continuation of the administration's corn-hog adjustment program. Although several million did not vote, the number of ballots cast was several hundred thousands greater than last year. The Community Credit Corporation will now loan $.45 a bushel on the 1935-1936 corn supply in comparison with $.55 in 1934. To offset this year's drought curtailment and the high cost of pork to consumers, the AAA has proposed a 25 to 30 percent increase in hog production in 1936. Meanwhile the Supreme Court has definitely set December 9 as the date for arguments on the constitutionality of the AAA. Comment may be found in a Brookings Institution report of October 27 which declared that the AAA procedure "was always more formal and regular than that to which the Supreme Court objected in the case of the NRA. The precise content of marketing agreements has now been much more explicitly defined by Congress under the amendments of August 24, 1935." The report also averred that since they do not impose production control, "marketing agreements differ sharply from the processing tax and benefit payment features of the act."

European Housing.—M. Daniel-Rops in *Sept* estimates that 200,000 of the inhabitants of Paris live in hovels. Since 1919, France has built 500,000 dwellings, England 2,000,000 and Germany 4,000,000; in consequence the French death rate is 169 per 10,000 inhabitants compared with 126 in England and 121 in Germany. "If it is true that some of the poor prefer their wretched hovels, is it perhaps the fault of society which has never taught them to love the air, the light, the sun; perhaps also because, outcasts, they feel in a confused way more unnoticed, more protected, in their dismal holes? Besides, there is nothing to prevent us from doing what has been done in Denmark and Holland: to impart to the people that are taken from the hovels a sort of social education, of readaptation, in quarters which are somewhat intermediary." An annual interest charge of $20,000,000 would provide for housing needs in France; the building projects would use 200,000 unemployed. In the current *Catholic Herald* of London, Mrs. C. J. Mathew calls upon "Catholics to form (as some other people have done) a public utility society to experiment in building for families. There could be elastric structures capable of expansion and diminution, by the use of steel and careful planning of windows—so that rooms to fit the family could be provided. It is not, I am told, unduly expensive. The chief reason I want to try this experiment is so that this society could try out having one central kitchen, also reading and writing rooms where children and grown-ups could be undisturbed. There should be a nursery and playrooms, a laundry, a garden playground." At Sheffield University, England, A. Trystan Edwards called for 2,000,000 new houses, one half of them in new towns, since "a large number of industries were leaving the existing cities."

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The Play

By GRENVILLE VERNON

Dead End

THE SUCCESS of "Dead End" is primarily a triumph of staging, direction and casting. This isn't to say that Sidney Kingsley's play is void of merits of its own, but they would unaided scarcely have been strong enough to make the play the first unquestioned popular hit of the season. Had the play been without the genius of Norman Bel Geddes, who produced it, staged it, partly directed it, and cast it, it would probably have been a somewhat inferior "Street Scene," for the story itself is thin, the love scenes banal, and the moralizing sophorific. Mr. Kingsley knows his slum dwellers perfectly, and when he is writing about them his touch is sure and poignant, his understanding of the wharf rats and urchins of the East River water-front being positively uncanny. It is these children who make the play memorable, another "Children's Hour" of a very different and even more sinister type; for it is these children who, growing up without morality, without decency, without hope, become the gangsters of tomorrow. If Mr. Kingsley had been content with presenting them, with his gunmen, his policemen, and his other slum dwellers, and had forborne introducing the crippled architect with his moralizings and his love for the rich man's mistress, he would have been better advised. And yet even with this poorly written and extraneous matter left in, the play is still a powerful social tract, and should be seen by all who are appalled at what is happening in the modern American city. It is not a pretty picture Mr. Kingsley paints, and it is not expressed in pretty language, but it is probably only too true a one. Now and then, it is true, the language is genuinely abominable.

The single scene is laid at the end of a street facing the East River, with a fashionable apartment house at one side surrounded by slums. Here on a bulkhead the crippled architect, who has risen above his slum beginnings, sits and cogitates, and here slum life pullulates, with a gunman returning to his birthplace to be shot to death by federal agents, and with the children diving off the bulkhead into the water and being initiated into crime. For this scene Mr. Geddes has designed a setting which in its realistic quality surpasses any I for one have ever seen. Yet master of the scenic art though Mr. Geddes is, he has not forgotten that acting and direction are even more important and he has cast the play with absolute perfection.

It would be idle to name all who play superbly; there are thirty-nine names on the program. Let me speak then only of Billy Halop as Tommy, magnificently true and pathetic; his companions, Gabriel Dell, Huntz Hall, Bobby Jordon and Charles R. Duncan; Theodore Newton, who gives more to the part of the architect than the part contains; Joseph Downing as "Babyface" Martin; Robert J. Mulligan as Patrolman Mulligan; Sheila Trent as Francey; Marjorie Main as Mrs. Martin. These actors and their direction are superb.

How much of this direction is due to Mr. Geddes and how much to Mr. Kingsley it would be impossible to say, but it is the acting and the direction which make the play the absorbing and appalling human document which it is. Mr. Kingsley has been a singularly fortunate young man. The inability of the jury to differentiate between a play and its acting and direction resulted two years ago in the award of the Pulitzer Prize to "Men in White." "Men in White" was far from an outstanding play in itself, but it was magnificently produced. Though "Dead End" is on the whole a better play than its predecessor, it is yet far from a masterpiece, for it is, when all is said and done, simply extremely shrewd photography. (At the Belasco Theatre.)

Eden End

THOSE who insist on an exciting story will be disappointed in "Eden End." It has none of those condiments with which so many modern playwrights insist on seasoning their concoctions, neither murder, illicit love, nor Freudianism; it is just a quiet story, simply told. Not that it is a happy story, for though Mr. Priestley has been charged with Victorianism, life to him is not all beer and skittles, though he is too sane to deny that beer and skittles do not exist, and he brings them in delightfully. The story has to do with the family of a country doctor, and the return of the elder daughter after a none too successful career on the stage. Her actor husband, from whom she is separated, follows her, and at the end she leaves to take up life with him again, realizing that she can bring no happiness to the man who has always loved her. A simple story, but one made warmly human by its characterization and its lifelike dialog. And the humor is English humor at its best. Rarely has there been seen a more amusing alcoholic scene than the one between the actor and the young man who has undertaken to show him the delights of the village pub, a scene the more amusing that it is free from vulgarity.

The acting is admirable. Edwin Irwin gives a performance of the country doctor which for warmth of humanity and tenderness of feeling is one of the finest impersonations of the season. Equally fine is the enactment of the unsuccessful actor by Edgar Norfolk, whose struttings and exaggeration of utterance make him none the less likable at bottom. Estelle Winwood is excellent as the actress, though at times she clips her words to the point of their disappearance. The other characters are well in the picture, and notably Alexander Gauge as the son of the family, and Wilfred Seagram as the actress's childhood sweetheart. "Eden End" is a *genre* picture of real quality, and if its realism has in it a romantic tinge, that is only saying that it pictures life as it is to the great majority of human beings. That it is also very English is surely nothing to be brought up against it. (At the Masque Theatre.)

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Communications

BUSINESS RECOVERY AND NRA

New York, N. Y.

TO the Editor: For some months past those people whose daily lives are immediately affected by the movements of business have been of the opinion that the powers behind the industrial concerns were doing everything in their power to thwart the Roosevelt administration in its efforts to end the prolonged period of commercial inactivity. There was a deeply felt suspicion that someone or some group with power was attempting every conceivable means to hold back the forward surge of business and to increase the discontent of all classes so that Roosevelt would suffer defeat in 1936.

Programs directly at variance with the spirit of the NRA were pushed to completion. This was one line of attack. It was the purpose of the National Recovery Act to put back to work as many men as possible and business was asked to be a partner in this effort. Business answered with a magnificent gesture and thousands were employed to the grandiloquent accompaniment of newspaper applause. But as soon as the fanfare subsided, the ax began to fall on the payrolls and not only were the recently employed laid off, but even the original staffs were cut into. In the case of a resignation or discharge of an office employee, his place was left vacant, and the remaining members of the staff took over his work. Machines were "speeded up," thereby forcing a worker to work more quickly, and eliminating his co-worker from a job. Plant remodeling was planned with an eye to installing machinery that would replace workers. All of this laying off and cutting down of payrolls was in direct opposition to the stated purpose of the NRA, and more than one began to look for the rat in the woodpile.

The second line of attack was to noisily accept an outstanding feature of the NRA program, and then to methodically work to bring about its undoing sub rosa. Union recognition is the best illustration of this. With little opposition a concern would grant the requests of its men and recognize the union. A contract maintaining the status quo was to endure for one year, when the question of union or non-union would be debated again. Then the management began its sharp-shooting. The officials of the corporation took every advantage allowed to them up to the very point of violating the contract. Individual leniency, that was formerly granted to the immediate managers in charge of groups of workers. was restricted, if not altogether withdrawn. Lay-offs or changes in status or character of work were classified as strictly managerial or sales problems in which the union, by contract, had no jurisdiction. It was not long before the workers began to seriously doubt the efficacy of contributing to a union that had apparently signed an agreement that made it an accomplice of the corporation instead of a protector of the rights of the workers. By the contract maintaining the status quo, and granting only recognition, the union officials were utterly helpless, and forced to defend a position that they did not relish. To the complaints of the men the union said: "Wait a year." The company said: "The wrongdoer, not I, but the union." In such a situation it was only natural that both the men and the union should look upon Section 7-A as a farce, and consider its originator, the administration, also a farce.

The third method was to accept the law or code as it was written, after attempting to have it declared unconstitutional, and to develop a scheme to evade its strictures. The Milk Code in New York illustrates this point. Unadvertised dealers received permission to sell their product at a lower price than advertised dealers, provided they were in business prior to the passage of the law. The "advertised" dealer sought to have this clause declared unconstitutional, and failing in this, set up "unadvertised" subsidiaries incorporated under bought-up companies that had existed prior to the passage of the law. Not only was the spirit of the law evaded, but also the employees of the new subsidiary were paid less than the employees of the "advertised" concern, whose business they gradually took over in part.

By these maneuvers two objectives were attained. First, the reemployment of men and the upward advance of business were retarded; and second, the average man became discontented and laid the blame at the door of the administration. Is it any wonder then that some political observers are beginning to question the certainty of Roosevelt's reelection in 1936?

The well-grounded suspicions that certain powerful financial interests were doing their utmost to retard recovery were confirmed when a statement was issued, under the sponsorship of the United States Chamber of Commerce, attacking particular aspects of the New Deal, and promising the American people that, if part of the President's legislative program were shelved, industry would pour such a huge sum of money into commercial channels as to dwarf the $4,000,000,000 needed for furtherance of the Rooseveltian plans. Specifically, the statement attacked the Omnibus Banking Bill, the Utility Holding Company legislation, the Wagner Bill, and the Unemployment Insurance measure. What was obnoxious to business in these bills has both its seamy side and its legitimate side.

Not only Big Business, but many people of conservative and centrist opinion in all professions and modes of life, are opposed to any legislation that would place control or even excessive regulation of banking in the hands of a central power. Secondly, despite the castigations being leveled at the bankers, their record, although a sorry one, does not suffer when compared to the records of other groups during the decadent twenties. Then there is the question of states' rights; and lastly, it seems strange that the Jacksonian party should be sponsoring a centralized bank, when one of the highlights of Jackson's era was the fight against such a bank. At that time there was the question of private centralized control, but the other evils still remain. Business has a fear that such a bank would play politics in the matter of restricting or granting credit, and that public men, fearful of the avalanche of criticism that follows upon a mistake on their

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part, would hesitate and be overcautious at a time when success depended upon daring and rapidity.

The system attacked by the Utility Holding Company bill is not peculiar to utilities. Its counterpart can be found everywhere, and other lines of industry can foresee legislation directed against them based on the same philosophy of business ethics.

The objections against the Wagner Labor Bill are well known. Industry abhors anything that even tends to make labor independent. Its leaders still regard labor as a commodity, and the human side of it, in its personal and national effects, is almost incomprehensible to them. If outright violence and intolerance fail to impede and abort labor organizing, business resorts to subtle schemes. The Wagner Bill would place labor in a secure, stable position, on terms of equality with capital, and that condition industrial leaders will not tolerate. In their thinking, they are trying to be honest; but they have started with false premises so that their conclusions are false.

Excessive taxation is the bugaboo to some in the Unemployment Insurance. Profits are meager enough without further penalizing them. On the other hand, there may be an ulterior motive in their opposition to this legislation. In the past, every Democratic administration, especially that of Cleveland, was hampered by the deliberate cessation of industrial activity. The financial powers, chagrined by the popular choice of the opposition, discredited the administration by causing unemployment and commercial sloth. Unemployment insurance would halt a decline and in all probability force the wheels of industry to keep in motion. One of the worst weapons of selfish business men would be removed from their hands, and this they do not relish.

"Murder will out." And the statement issued by the Chamber was an unconscious confession of what many suspected: that Big Business was deliberately retarding Recovery. It is true that many of their reasons for dislike of the New Deal are justifiable and rational, but when the President was willing to compromise, when the nation was plunging itself into debt in an effort to free itself from the industrial morass, the least that Business could have done was to play the game fairly and cooperate; and this cooperation would not have meant the irrevocable surrendering of principles.

REGINALD T. KENNEDY.

CATHOLIC MAGAZINES

Somerville, Mass.

TO the Editor: I attended the Eucharistic Congress at Cleveland in September and was present at the Journalist Sectional meeting. Now I wanted very much to get up and offer my humble opinion, but am ashamed to confess I didn't have the courage. As I find it easier to write than to talk, I am taking the liberty of sending these views via the post. They are not wholly mine, as some of them have been expressed to me by others.

To begin with, most people read for entertainment, consequently secular magazines are more appealing because they hold the interest and supply the object sought. Again, the secular magazine is cheap while the Catholic is not. Also, the secular magazine is always before the public eye, and the effort to sell it is paramount. On the other hand, if a Catholic magazine is wanted it may be obtained, but the chances are it may not.

I traveled all over the city of Boston recently for a Catholic magazine I wanted, without success. Every Catholic book store I visited either did not carry Catholic magazines, or just a few for certain customers. From my point of view this is a handicap for Catholic editors and should not be. My idea is: Catholic stores should be putting out propaganda to sell instead of curtly saying, "We don't carry Catholic magazines." Feeling the need of these magazines, it is disconcerting to find at every turn all kinds of secular magazines and literature and be unable to obtain one copy of an expensive magazine without subscribing for it.

I offer these few suggestions in hope they may be a help to Catholic editors to get the layman's point of view.

SUSANNAH F. LANGE.

SECOND-HAND BOOKS

St. Joseph, Mo.

TO the Editor: In the October 11 COMMONWEAL, "Historicus" asks about dealers in second-hand books of interest to Catholics, dealers who could search out material which American Catholics cannot find in libraries. "The seekers," he says, "turn to second-hand bookshops but find scarcely anything."

In answer to a demand growing yearly more insistent, there is today such a clearing-house for Catholic literature. It is the Aquin Book Shop, 317 12th Street, St. Joseph, Missouri. Two years ago I first established my book shop and library service in Chicago with strong and earnest encouragement from several universities and colleges which are still steadfast customers. The service was scarcely begun, however, before a death in my family made it necessary that I move from Chicago to St. Joseph, Missouri. It was simply a choice of my abandoning my business or of taking it with me, and of course I chose the latter, for I was already fascinated with the work and regarded it almost as an apostolate.

Such a business as the Aquin Book Shop is extremely specialized and can grow only as numerous Catholics learn of the service. It may, and often does, require weeks or even months to locate a particular volume, but if a book is obtainable anywhere, we find it. Ours is a service which makes friends, and there is no better advertisement than some book-lover who has been delighted by our finding for him some long-sought title. Of course, we buy used books, as well as sell them, and we have developed a trade which extends to England, the Philippines, Mexico and several other Catholic countries. This is all there is to the business of the Aquin Book Shop. It is exclusively mail order, and, I think, it is not inappropriately located in the city where mail for the Far West was transferred to the saddle-bags of the intrepid and world-famous riders of the old Pony Express.

MARIE LOUISE DAUGHERTY.

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Books

Drama of the Soul

Eugene O'Neill: A Poet's Quest, by Richard Dana Skinner. New York: Longmans, Green and Company. $2.00.

WITH keen perception and an undeniable facility of expression Mr. Skinner has written a unique book on the all-pervasive, mystical continuity in the plays of Eugene O'Neill. His masterly analysis of this complicated theme is a genuine contribution to contemporary criticism.

Viewed either individually or collectively, O'Neill's plays express that ever-recurrent conflict within the soul between the forces of good and the forces of evil. His representation of this conflict may well be compared with the startling realism of Euripides rather than the sentimental symbolism of Tennyson. In part these plays reveal the poet-dramatist's own pilgrimage of the soul, now surmounting the temptations of life and again falling in ignominious defeat, but never failing to continue the quest for the soul's satiety. In one play after the other there is present that inevitable surge of quest, through alternate periods of exaltation and dejection, for a knowledge and an understanding of the fundamental verities of life.

The saints and mystics realized the value of self-abnegation for the attainment of this goal. Today, as ever, through an intellectual and spiritual katharsis one may attain the soul's quest, communion with an omniscient and omnipresent God.

From the brooding tragedy of "Mourning Becomes Electra" to the spiritual ecstasy of "Days without End" there is a breach which becomes diminutive when viewed from the perspective of a poetic whole. It is this rendition of the crescendo and diminuendo movements of the soul's symphony that places the mark of greatness upon the dramas of Eugene O'Neill. In their portrayal of the metamorphoses of American life they break away from the confining influences of a nationalistic outlook and grow cosmic in their probing of the hidden recesses of the universal mind and heart. It is the prophetic quality inherent in each play, expressed through a peculiar admixture of realism and symbolism, which will assure them of a permanent place in the great poetic literature of the world.

Mr. Skinner ably proves his thesis through a skilful analysis of O'Neill's major plays. The reader will leave this book convinced, beyond a doubt, of the potency of that inner force within the playwright's mind for the creation of great dramas that will endure. The chronology of the O'Neill plays, as furnished by Mr. O'Neill himself, is an interesting feature of the book. For originality of theme and lucidity of thought and expression, "Eugene O'Neill: The Poet's Quest" cannot be recommended too highly.

This is a book that will interest many and that should be read by every serious student of the drama.

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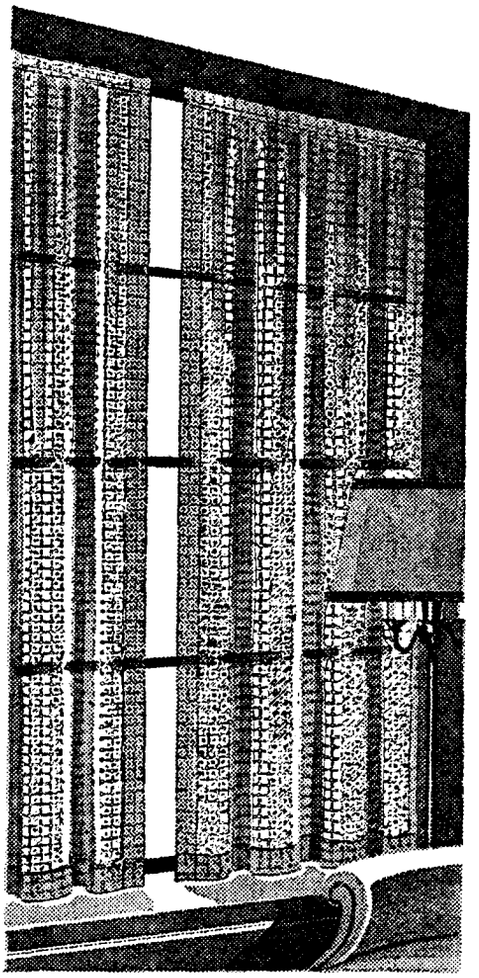

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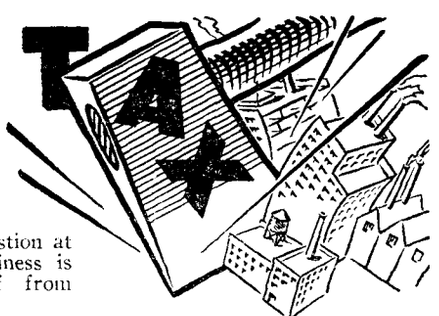

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Memories of Personages

English Years, by James Whitall. New York: Harcourt, Brace and Company. $2.75.

THIS overflowing English garner falls, like all Gaul, into two parts. It is replete with anecdotes and portraits of famous literary figures, drawn with a deft and happy touch; and it is chocked with enthusiasms for the trivia of English life. The latter may be put down as an amiable foible, the human element's the thing and it's excellent. James Whitall, the son of a wealthy Philadelphia Quaker, disliked his birthplace, and chose to live in the metropolis where Lamb had once seen his forebears "whitening the easterly streets." An allowance of five thousand a year, good connections, literary leanings, and a gift for languages, launched him with a fair wind on his chosen path.

He arrived in London during the spring of 1914, established himself in Cheyne Row, revelled in historic associations, and having considered the house on the river in which Whistler died, finally took root at 217 King's Road where he could hope that his study had been that of Charles Kingsley. Mr. Whitall, often allusive, and appreciative of "the tone of time" would have loved, had he known it, Tom Burns's description of the Thames as "liquid history." No time was lost in building his literary fences, Ebury Street was close by and he came to know George Moore very well. Indeed the core of "English Years" is a delightful character sketch of Moore with whom he was to collaborate with results which only now appear. He put up with much from this genius and no admirer of Moore can afford to miss his book.

The scene at Ethel Sands's dinner table when Sir Walter Raleigh, gentleman though he was, could not submerge his scholarship and rose up and shouted "That's dirt, Moore, that's dirt you're speaking" and "then the front door was heard to close behind an elderly, white-haired Irishman with his feelings hurt and nothing in his stomach but soup, a swallow of wine, and a few mouthfuls of fish," is indelible. Sir Walter once said, "There are few occasions for eloquence." George Moore slips in and out of these pages continuously, but Mr. Whitall's literary friendships and acquaintanceships were very large. He met Henry James, and all of a twitter blurted out, "I have shaken the dust of my country from my heels." "He laid the burden of a heavy and meaningful hand on my shoulder. . . . 'In speaking, my dear young man, as you have all frankly and all complacently spoken, you strike a note that, while I do full justice to the accomplished abandonment, sounds harshly to my ear; for though we may have done the beautiful right thing, though the wisdom of our choice be strikingly and unmistakably clear, we must never formulate anything, never allow our desire for approval to get, in our enjoyment of the achieved boon, the better of us.' "

Desiring literary employment, and finding translation too irregular, he became handy man to J. C. Squire, editor of the London *Mercury;* during this time he increased his acquaintanceship. "When Hilaire Belloc arrived at Poppin's Court for one of his midday visitations, none

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of us even considered the possibility of getting back to the office." Of Squire, Arnold Bennett says in his Journal, "J. C. Squire came on Saturday. Long hair; Jaegerishly dressed. But sound, competent, honest in argument . . . very Jaegerish." Whitall's glimpse of Bennett did not impress him, it was all waistcoat and watch chain. His one portrait of Galsworthy is notable because of its characteristic juxtaposition with Moore. At the time he was reader for Heinemann. Moore was "enthroned at a table" autographing a limited edition, he was annoyed because he was not importantly alone. To the other occupant of the room he barked querulously, "I am very busy signing these pages of my book. Would you mind going away? I cannot be disturbed." No immediate notice being taken he persisted, "I am George Moore. Will you please go away?" "Whereupon the man across the room raised his handsome head, smiled, and said: 'My name is John Galsworthy and I am signing pages for a book, too.' "

Richard Aldington and H. D., T. S. Eliot, Leonard and Virginia Woolf and a host of others flit through his pages. At a luncheon Mrs. Patrick Campbell and Lytton Strachey were amongst the guests. The latter's "pale features above his long reddish beard began to veil themselves against whatever the next hour and a half might have in store." Mrs. Campbell dominated the conversation. She spoke of Negro spirituals and quoted, "Nobody knows the sorrows of sin, nobody knows but Jesus." Lytton Strachey looked up from his plate and said, "I deny that." "No one, not even Lytton Strachey, could have enveloped himself in silence" after that. Of Shaw, Whitall saw only a dim outline in the fog "but the metallic thrust of his words was clear and sharp and no one could have felt the need of clearer vision."

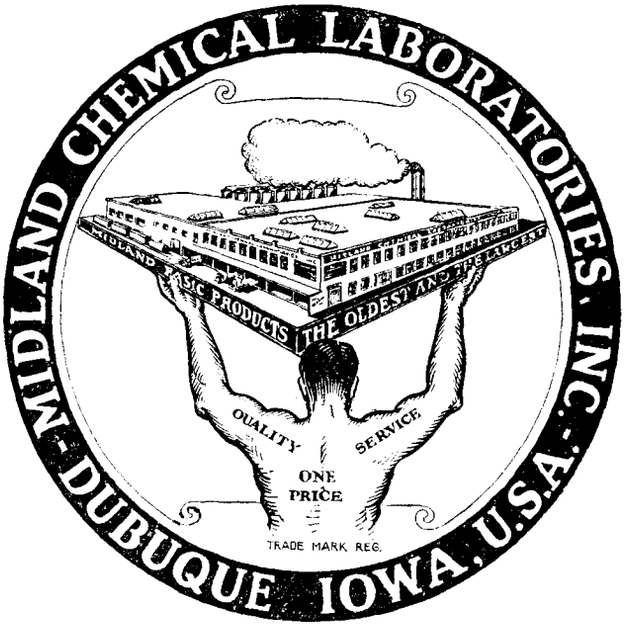
His "English Years" taught the Philadelphian who lived them many things, the foremost the gift of good prose: with Falstaff, "If the rascal have not given me medicines to make me love him, I'll be hanged." Everyone, who like the author has literary leanings, will enjoy his book. There will be some, however, who would rather have him cousin than imitator; nothing becomes a man so well as his native dress, and while travel may modify, it need not change it. When Whitall achieves with pride "a very austere and British 'how d'do,' " up pops in memory Dekker's Gulls Hornbook with "having therefore thrust yourself into a case most in fashion." But I wax captious, the book is excellent, Sir Walter Raleigh on critics brings me to book: "Criticism might be typified . . . by a picture of a lady in a hobble skirt laughing at a lady in a crinoline."

BRYAN M. O'REILLY.

Beau Brummel's Wife

"King Lehr" and the Gilded Age, by Elizabeth Drexel Lehr. Philadelphia: J. B. Lippincott Company. $3.00.

IN THIS book the author bares her intimate life with Harry Lehr, the Beau Brummel of his time. The book tells of the many humiliations and unspeakable cruelties she had to endure when alone with Harry, who pub-



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licly played the part of a most devoted husband, so that their friends thought them happily married. Not to hurt the fine sensibilities of her Victorian-minded mother, Mrs. Lehr endured untold agonies of soul instead of seeking relief in the divorce court.

The leaders of the Four Hundred of the "Gilded Age" era, their sumptuous banquets, some of them costing a quarter of a million dollars, their pranks and idiosyncracies are fully discussed by the author. Many happenings in the World War are also related, such as the smuggling out of Germany by Lily Oelrichs of a German Prince who was averse to joining the army. Taken on in the stokehold of the liner on which Miss Oelrichs was a passenger, the pair held secret meetings on deck. A romance developed and they were subsequently married.

One of the prominent men described in the book is Robert W. Garret, one-time President of the Baltimore and Ohio Railroad, who after retirement into private life was possessed by the illusion that he was the Prince of Wales. His good wife, indulging in his fancies, had their home transformed into a miniature court of England. Garret had copies of every uniform and decoration of the Prince and held court with ministers and foreign ambassadors, impersonated by paid actors.

An account of the feud between Stuyvesant Fish and E. H. Harriman, the railroad kings, caused by a disparaging remark made by Mrs. Fish about Mrs. Harriman, is also given. An amusing episode deals with Reggie Vanderbilt when he was in flight from the law to avoid appearing as a witness in the famous Canfield trial. When he ventured to visit his financee, Kathleen Nielson, plainclothes men surrounded her residence, and to avoid certain capture, poor Reggie left the house by the back door, disguised as the Nielson's stout Swedish cook.

The book is a history of a period of dazzling wealth, restless ambition and rivalry.

THEODORE ACHTERMANN.

The Hind

Six Sides to a Man, by Merrill Moore. New York: Harcourt, Brace and Company. $2.00.

First Symphony, by Harold Trowbridge Pulsifer. Boston: Houghton Mifflin Company. $2.50.

THESE two books of sonnets, so dissimilar in craft, in charm, in spirit, announce the same purpose. One may call it a descriptive purpose. Dr. Moore's book is divided into sections called "Seeing," "Hearing," "Smelling," "Tasting," "Feeling," "Knowing." Mr. Pulsifer's book reviews the six desires of mankind—"Of the Belly," "Of Power," "Of Knowledge," "Of the Flesh," "Of Fame," "Of Immortality"—with a prelude, a statement of themes, and a conclusion, all exactly like a symphony.

Mr Pulsifer is first of all, orderly. You see that in his plan. It is an excellent plan. There is just the right amount of fiction, and of history, and of the two combined. You see it in his technique. Variations and irregularities of rhythm have been carefully considered. You see it in his informed opinions and in his judgments, which are in accord with his observations.

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Dr. Moore, on the other hand, is most disorderly. His rhythms are anything at all; the rhymes fall where they may. The subjects are unpoetic frequently, and the treatment inconclusive. Many of them are notes of half-formulated thoughts, trivial memories, irrelevant observations. Some are worthless. Many are charming.

Dr. Moore's title is not very serious, since the six sides of his man are frequently interchangeable. Mr. Pulsifer is serious. His poems "Of the Belly" are a history of banqueting through the ages; "Of Power" considers Xerxes, Alexander Borgia, George Washington and so on. Dr. Moore is almost always satirical, and almost always content with the text—with the drama—of the moment. This is true of Mr. Pulsifer occasionally, but mostly he holds to what used to be called "cosmic awareness" or cosmic-something-or-other. He asks the eternal questions. He writes of the quest for Truth. The "I" in the following quotation is Man with a capital "M."

"Shall I look upward still with staring eyes
Chanting my burning hunger to the spheres
Waiting forever for the frozen skies
To open wide the portal of the years?"

Dr. Moore knows the answer:

"Wherever Rodrigo goes, by night, by day,
He sees the Hind, and frightens it away."

VINCENT ENGELS.

Tragic Europe

L'Europe tragique, by Gonzague de Reynold. Paris: Éditions Spes. 20 francs.

THIS book deserves attention as the first attempt by a Catholic writer to explain the rise and discuss the possibilities of the new European states. And it is its sketches of the philosophy of those states and its discussion of the League and the Papacy in relation to the problem of European unity, but not its own philosophy, that induce one to commend the work.

"L'Europe tragique" offers an illustration of the futility of writing on modern politics with a superficial knowledge of medieval history. Professor de Reynold does not seem to know that the doctrine of popular sovereignty as well as others which are made important factors in the European tragedy have a medieval source. He writes under the delusion that in the Middle Ages the idea of a Christian state was realized and Europe was a theocentric world. Quite the contrary is demonstrated by the history of the only theocentric institutions of those times—the Church and the Papacy—which is a history of bitter and incessant struggle, of the one for independence, and of the other for very existence.

Yet Professor de Reynold looks at European history, from the end of the Middle Ages to August 1, 1914 (modern history ends for him with this date), as a great revolution against theocentrism, propagated by the humanists, and by the liberals and democrats—a revolution that has resulted in a tragic Europe and an anthropocentric world. This is a grotesque view.

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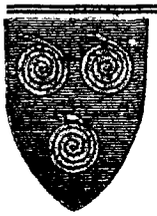
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The Christian European state was never more than an idea in the Middle Ages. And all that one may reasonably conclude in looking at present-day Europe is that the idea, more than at any other period of modern history, seems farther than ever from realization. It was, as Lord Acton says, the business of modern history to develop this tendency of the medieval polity, but this it did not do because of the growth not of democracy and liberalism but of such absolutism as the author of "L'Europe tragique" describes.

His prospect for all democratic and liberal states is gloomy. But he has large hopes regarding the states which "heros" and "great characters"—Benito Mussolini and Adolf Hitler—called into being by braving and taming the masses "when other men had set them in motion." Even for Communist Russia, which he does not love, he has a good word. The good words for Der Fuehrer, however, are mingled with too much excellent criticism of certain stupidities of Hitlerism to keep the book off the Nazi Index. But this prohibition does not prevent its circulation in the Reich, in an expensive German translation.

There are certain saving qualities in about half the book. Its style in spite of a purposive repetition and frequent returns to points of departure is good; and it might be recommended as an example of logical arrangement and presentation except for the insertion of a poorly relevant chapter on the United States.

FRANK E. LALLY.

Religious Liberty

Concerning Heretics, by Sebastian Castellio; translated by Roland H. Bainton. New York: Columbia University Press. $4.00.

MICHAEL SERVETUS was burned at the stake in 1533, the principal accuser being John Calvin. At that time a writer, said to have been Sebastian Castellio, published a book to prove that Christian tradition did not endorse the treatment accorded to Servetus. The evidence consisted of excerpts taken from authors highly respected at Geneva, and use was made of such passages in the Fathers as Castellio found useful. Professor Bainton has provided a good translation of the "De haereticis." A lengthy introduction summarizes fairly well the clash between "liberals" and "persecutors."

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